A COLLECTION OF THE Church-History OF PALESTINE;

From the Birth of

CHRIST,

TO THE

Beginning of the Empire

OF

DIOCLETIAN.

BIBLIOTHECA BODLEIANA

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DIOCLESIAN

OR

CHRIST

OR

BATTLE-FIELD

OR

CHURCH-HISTORY

OR

CONFESSION

THE PREFACE.

THE Conſideration of the great Benefit and Uſefulneſs of Hiſtory, of Eccleſiaſtical Hiſtory eſpecially, which affords us ſo many Illuſtrious Examples of true Vertue and Piety, and admoniſheth us, that being compaſſed about with ſo great a Cloud of Witneſſes, we run with Patience the Race that is ſet before us, may perhaps prevail with the Reader to excuſe the publiſhing this brief Collection. That it might be the briefer, I have not tranſcribed at large the Texts of Scripture, which contain an Hiſtorical Account of the Places, and ſome of the Perſons mentioned in it, but refer the Reader to them. In like manner I deſire that he will conſult D. Cave, as to the greateſt part of the Hiſtory of the Apoſtles, and ſome others; not repeating any thing that may be found in his Lives of the Apoſtles, and Apoſtolical Perſons. For the ſame reaſon, I meddle not with the Niceties of Chronology or Geography; the Reader may (if he pleaſeth) conſult D. Cave's Chronological Table, as to the one; and I commonly follow D. Heylin, in that which appertains to the other. For the ſame cauſe alſo I give an account only of Perſons and Places. To have treated of the Doctrine, Diſcipline, Worſhip, and Government of the Church, together with the Sects, Hereſies, Hereticks, &c. which

which were in the three first Centuries, would have swell'd this Collection too much. When I alledge the Commentaries of the Ancient Writers and Others, I often do not mention the place, but by observing the Text of Scripture, which I refer to, it may be easily found. In alledging Josephus de bel. Jud. *I follow the Greek, in which the Books and Chapters are divided otherwise than in our English Translation, and in some* Latin *ones. The example of* Hegesippus *may excuse the Style, of whom the Martyrology says* April, 7. Simplici sermone texuit historiam, ut quorum vitam sectabatur dicendi quoque exprimeret charactere. *If this Collection be so happy as to incite any to be followers of the Holy Persons mentioned in it, as they were of Christ, I have enough.*

Jo. Milner.

THE

THE Church-History OF PALESTINE.

CHAP. I.

An Account of the Places within Paleſtine, *which were honoured with the preſence of Chriſt or his Apoſtles, and are mentioned in the Hiſtory of the New Teſtament.*

Sect. 1.

JUDEA. *Tertull. l.* 3. *contr. Marcion. c.*24. reports that in *Judea* for forty days together, a City hung down from Heaven with all the habit of Walls. It appeared in the Morning, and in the progreſs of the day vaniſhed out of ſight. This was (as I conceive) but a little before the time of *Tertullian*'s writing it.

Jeruſalem. *Joſephus* gives a large account of the deſtruction of it by *Titus*. The Chriſtians in obedience to their Lords command, St. *Luc.* 21.20,21, and perhaps alarmed with the many Prodigies, which preceded the City's Deſolation; as alſo admoniſhed by an Oracle delivered to ſome approved Perſons among them, (as *Euſeb. l.* 3. *c.* 5.) or by an Angel (as *Epiphan. de ponder. & menſ.*) had departed out of it, *Ceſtius Gallus* having given them an opportunity of doing it, when having beſieged the City, he, without any viſible reaſon, ſuddenly raiſed the

Siege, at which time many of the *Jews* got out of it, as out of a Ship ready to ſink; ſo *Joſephus de bel. Jud. l.* 2. *c.* 40. We are told by *Epiphanius* (*ubi ſupra*) that the Chriſtians returned after a time; ſo that when *Adrian* the Emperor came to view the City, he found a few houſes there, together with a Church. *Adrian* rebuilt it in part, taking in the place of our Saviours paſſion within the Walls, which was without before (*v.* S. *Hieron. in loc. Act. Apoſt.*) and calling it *Ælia.* (ſee *Dio. l.* 69. and *Euſeb. in Chron.*) And perhaps it is this which *Dionyſius in diſcripr. orbis*, calls *Elais.* In the front of the gate through which they went out to go to *Bethlehem* he cauſed a ſwine to be ingraved in marble (ſee *Euſeb.* and *Caſſiodor. in Chron.*) and forbad the *Jews* to come into the Country near it (though they came only as travellers and ſtrangers;) yea they might not as much as behold it from an high place. (See *Tertul contr. Judæos c.* 13. *Apologet. c.* 21. *Juſtin Martyr Apol.* 2. *Euſeb. l.* 4. *c.* 6. *Oroſius l.* 7. *c.* 13. *Sulpit. Sever. l.* 2. St. *Hilary in Pſal.* 58. St. *Hieron. in Zeph.* 2. and *Iſa.* 6. and *Procop. Gaz. in Iſa.* 1. 7.) But he permitted the Chriſtians (at the leaſt thoſe of the Gentiles) to inhabit there, who were renowned for the eminent Miracles of healing, *&c.* wrought by them, ſo that the Church began to enjoy a flouriſhing condition; ſee *Epiphan. ubi ſupra.*

The Temple. If we will believe the *Jews*, St. *Joh.* 2. 20. it was 46 years in building; but whether they ſpake this of *Solomon*'s Temple, (as *Origen* in St. *Joh.*) or of *Zerobabel*'s (as *Euſeb. Demonſtr. l.* 8. *Theophylact* and *Euthymius*) or *Herod*'s (as others) it is not eaſy to determine. When Jeſus ſaid to his Parents, St. *Luc.* 2. 49. *Wiſt ye not that I muſt be* ἐν τοῖς τοῦ πατρός μου, we render it *About my Fathers buſineſs*, but the *Syr.* and *Perſ. In my Fathers houſe*; and ſo *Epiphan. Har.* 30. *Theophylact* and *Leo Epiſt.* 4. do expound it. (See alſo *Origen Tit. Boſtr.* & *Euthym.*) So the ſenſe of our Saviours words will be, Why did you ſeek me any where but in my Fathers houſe, the Temple, where I ought to be? Thus in *Joſephus contr. Appion. l.* 1. ἐν τοῖς τοῦ Διός, ſignifies, *In the Houſe or Temple of* Jupiter, and ἐν τοῖς Ἀμὰν, in the LXX. *Eſth.* 7. 9. *In the Houſe of* Haman, and τοῦ Λύκωνος, in *Theocritus*, Εἰδ. β. *The Houſe of* Lycon. What the Diſciples ſay of the ſtones and buildings of the Temple, St. *Mar.* 13. 1. may be compared with *Joſephus* his Deſcription, *Ant. l.* 15. *c.* 14. It was built (ſays he) of white and ſtrong ſtones, which were about 25 cubits in length, about 12 in breadth, and 8 in heighth. The whole ſtructure was like a Princely Palace, *&c.* The ſame *Joſephus* gives us at large the Hiſtory of its deſtruction by the *Romans. Sulpit. Sever.* affirms, That both *Titus* and others were of opinion, that the Temple eſpecially ſhould be deſtroyed, that the Religion of the *Jews* and Chriſtians might be more effectually extirpated. But *Joſephus de Bel. Jud. l.* 6. *c.* 24, 26. aſſures us, That *Titus* was utterly againſt the burning of it. Forty years before it was deſtroyed the doors of it flew open of their own accord (ſo the *Gemara* in *Tomo fol.* 39. 2.) which may countenance that which ſome ſay, That the doors of the Temple opened of themſelves about the time of our Saviours Paſſion. Alſo *Joſephus de bel. Jud. l.* 6. *c.* 31. tells

talk of the East-gate of the inner Temple, that, though it was so heavy that it could hardly be shut by 20 Men, it was seen to open of its own accords, and it may seem by him, that it was at the feast of the Passover that it did so. *Dio. l.* 68. relates that *Adrian* built a Temple to *Jupiter*, in the same place where the Temple of God was, (see also *Sulpit. Sever. l.* 2.) as others say that he set up his Statue where the Ark was, which Statue saith *Nicephorus*, *l.* 3. *c.* 24. if any Man call the abomination of desolation spoken of St. *Mat.* 24. he will not err much. See *Suidas* in *voc.* Ἐπὶ τὸν ναὸν.

The space between the Temple and the Altar St. *Mat.* 23. 35. St. *Luc.* 11. 51. By the Temple we are here to understand that which was properly so called, and by the Altar the Altar of Burnt-offerings. In *Joel* 3. 17. and the *Misna* in *Joma*, 1. 8. it is between the Porch and the Altar, but the sense is the same. The space between them was 22 Cubits; so the *Misna* in *Middoth*, *c.* 3. 6.

A Pinnacle of the Temple, St. *Mat.* 4. 5. *Luc.* 4. 9. It is in vain to go about certainly to determine what part of the Temple this was, whether some battlement or turret of it, or some of the flying fanes, or of those sharp broaches (*Josephus de bell. Jud. l.* 5. *c.* 14. calls them golden spits) which were set up to keep off Birds, lest they should defile the Temple. Some understand by it the roof of the porch mentioned by *Josephus Ant. l.* 15. *c.* 14. the height whereof was such, and it stood over a valley of such extraordinary depth, that, if a Man looked down from it, his head would be vertiginous; his sight not reaching to the bottom, because of the vast and unmeasurable distance. St. *James* was also set ἐπὶ τὸ πτερύγιον, *on a Pinnacle of the Temple*, (*Euseb. l.* 2. *c.* 23.) but perhaps that part of the Temple on which he was set, was not so high as this on which the Devil set the holy Jesus. The Author *de cardinal. oper. serm. de jejun. & sentat.* held that it was not really or by a local motion, that Jesus was carried and set on a Pinnacle of the Temple, but in spirit only, as *Ezekiel* was carried in the Spirit to *Jerusalem*; but others affirm that it was by a local motion. The Author *oper. imperfect.* seems to have thought, that he was not seen when he was carried into the Holy City and set on the Temple.

A Vail of the Temple. St. *Mat.* 27. 51. St. *Mar.* 15. 38. St. *Luc.* 23. 45. We read *Heb.* 9. 3. of the second Vail, so that there were at least two Vails of the Temple; accordingly *Josephus de bel. Jud. l.* 5. *c.* 14. mentions two. The *Talmudists* dispute whether there were two Vails before the Holy of Holies or but one (*Misna in Joma c.* 5. *s.* 1. and *Gemar. fol.* 51. 2.) and they seem to resolve, that there were two: But *R. Jose* said there was but one. Now whether it was this Vail before the Holy of Holies, called the second Vail *Heb.* 9. which was rent at our Saviours Passion, or the outer Vail which was before the Holy place, I shall not determine. *Origin* and *S. Hieron. ad Hedibiu. qu.* 8. thought that it was the outer Vail; but *Lactantius l.* 4. *c.* 19. *S. Chrysost. S. Cyril. Alex. in S. Joh. l.* 10. *c.* 37. and *Theophylact* seem to have taken it to have been the inner; (see also *Euthymius* and *Leo de*

passione Dom. ser. 2.) We read (says *S. Hieron. in S. Mat. 27.* and *ad Hedib. qu. 8.*) in the Gospel that is written in Hebrew Letters, not that the Vail was rent, but that the *superliminare templi*, of a wonderful Magnitude, did fall, or was broken and divided. If we may believe *Ephrem Syrus*, a Dove was seen to fly out of the Temple, at the same time that the Vail was rent.

The Treasury. St. *Mar.* 12. 41, 43. St. *Luc.* 21. 1. St. *Joh.* 8. 20. The *Misna* in *Shekalim*, *c.* 6. §. 1. mentions thirteen Treasure-chests, and *c.* 5. §. 6. two Treasure-chambers, one of which was called the Chamber of the Silent, where religious Men did silently or secretly put in their Offerings. When *Josephus de bel. Jud. l.* 5. *c.* 14. and *l.* 6. *c.* 29. speaks of the Treasuries in the plural Number, perhaps these Treasure-chests or Treasure-chambers are to be understood; and it is probable that it was into one of those Chests or in the one of those Chambers, that the Widow cast in her two Mites. But when in St. *Joh.* 8. we read of Christs Speaking and Teaching in the Treasury, we are perhaps by Treasury there to understand, the whole Court in which those Chests were, and that as some suppose was the Court of the Women.

Solomon's Porch. St. *Joh.* 10. 23. *Act.* 3. 11. 5. 12. Some (upon what grounds I know not) will needs suppose, That the Court of the People is called so; as others will have it to have been that στοὰ βασιλικὴ, or *Royal Porch*, which *Josephus Ant. l.* 15. *c.* 14. placeth on the Southside of the Temple; but it is most probable, that it was that which he mentions *Ant. l.* 20. *c.* 8. and *de bel. Jud. l.* 5. *c.* 14. calling it the Eastern Porch, and affirming that it was built by *Solomon*. See 1 *Kings* 6. 3. 2 *Chron.* 3. 4.

The Beautifull Gate. *Act.* 3. 2, 10. 'Tis supposed that it was the *Corinthian* Gate, which was of *Corinthian* Brass, and in beauty and elegance, far surpassed those that were all over-laid with Gold and Silver, *Joseph. de bel. Jud. l.* 5. *c.* 14. We read 2 *Kings* 15. 35. and 2 *Chron.* 27. 3. that *Jotham* built the High gate of the Temple. Whether *Herod* built this Gate in imitation of that, and in the same place, they that have leisure may enquire.

The Castle. *Acts* 21. 34, 37. 22. 24. 23. 10, 16, 32. Some say that it was a Castle on mount *Sion*, which was built out of the ruines of the Palace of *David*. But it is most probable, that it was the Tower called *Antonia*, which was close by the Temple, *Joseph. Ant. l.* 15. *c.* 14. *de bel. Jud. l.* 1. *c.* 16. *Comestor* makes that Tower to have been called *Agrippina* as well as *Antonia*; but perhaps it is a mistake.

An Upper Room. St. *Mar.* 14. 15. St. *Luc.* 22. 12. *Act.* 1. 13. Our Mr. *Gregory* alledgeth a *Syriack* Scholiast, who affirms (as many others do) that it is the same Room which is mentioned in all the three places. He also alledgeth an *Arabick* Geographer, who finds this Upper room in the Temple of *Sion*, and the Table still remaining there on which our Lord did eat with his Disciples. Whether by the Temple of *Sion*, he meant that which S. *Hieron. ad Paulinum* calls *Cenaculum Sion*, and which

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(as some think) St. *Cyril. Hierof.* calls the upper Church of the Apostles, *Catech.* 16. and in which (as those Fathers tell us) the Holy Ghost lighted on the Apostles, I know not: But there are who have thought the *Cœnaculum Sion*, to have been this upper Room mentioned by the Evangelists. Yet others say that it was an upper Room in the *Jewish* Temple, see *De Dieu* in *Act.* 1.

Bethesda. St. *Joh.* 5. 2. *&c.* The *Greek* Copies generally, and St. *Chrysost.* favour our reading *Bethesda*, so *Theophylact* and *Euthym.* In the *Syr.* it is writ בית חסדא (and the *Arab.* and *Pers.* much agree with it) *i. e. the house of mercy*, as the *Arab.* interprets it. Yet S. *Cyril. Alex.* and S. *Hieron. de loc. Hebr.* read *Bethsaida* or *Bethseida*, and *Tertul. de Bapt. c.* 5, *Betsaida*, But *contr. Jud. c.* 13. *Bethsaida*, where he tells us that the miraculous healing virtue of the Pool ceased, when the *Jews* arrived to that height of fury to blaspheme the name of God, as they did by adding this to their other heinous wickednesses, the crucifying his Son. The same *Tertul. de bapt.* and also S. *Ambros. de his qui initiantur Mysteriis c.* 4. and *S. Chrysost. Edit. Savil. tom.* 5. *p.* 585. *l.* 40. seem to have thought that there was only one cured at the Pool in one year. Some have thought it to be the same with that which is called the upper Pool, *Isa.* 7. 3, *&c.* and the old Pool, *Isa.* 22. 11. and by *Joseph. de bel. Jud. l.* 5. *c.* 13. *Solomon's* Pool. We need not wonder at *Josephus* his silence concerning the healing Virtue of the Pool, since (as *Tertullian* informs us) it ceased many years before the time that he writ.

The Sheep-Market. St. *Joh.* 5. 2. Because there is mention of the Sheep-gate, *Neh.* 3. 1, 32. 12. 39. some chuse to render it here not the Sheep Market but the Sheep-gate. But what if it be the Pool it self, (*viz. Bethesda*) that is called προβατικη, *q. d.* the Sheep-pool; so S. *Hieron. de loc. Hebr. S. Chrysost. S. Cyril. Alex. Theophylact*, also *Mopsuest.* and *Ammon*; and not only the Vulgar *Arab.* and *Æthiop.* but also some *Greek* Copies do favour this; see *Luc. Brugens.* And S. *Hieron.* gives this reason of the Pool's being called *probatica* or *pecualis*, because they used to wash the Sacrifices in one of the two Lakes, which (as he tells us) were in or near it: *Theophylact* also speaks of the washing the entrails of the Sacrifices in this Pool, and *Benjamin in Itinerar.* tells of a Pool that was to be seen in his time, in which they did anciently wash their Sacrifices. Hence perhaps it is, that the *Syr.* instead of *A Sheep-pool*, reads, *A place of Washing*, and the *Pers. A fountain or well of Washing.*

Siloam. St. *Luc.* 13. 4. St. *Joh.* 9. 7, 11. It is the same with *Gihon*; and therefore 1 *Kings* 1. 33, 38. the *Chald. Syr.* and *Arab.* do all read *Siloh* instead of *Gihon*; see *Kimchi in rad.* שלח. On the last and great Day of the feast of Tabernacles the *Jews* had a custom to draw water out of the Pool of *Siloam*, and they themselves interpret it to refer to the drawing of the Holy Ghost, according to *Isa.* 12. 3. *Mishna* in *Succah c.* 4. 5. 9. and *Buxtorf. in voc.* שאיבה. Compare with this S. *Joh.* 7. 37, 38, 39. The Tower mentioned, St. *Luc.* 13. was perhaps built over the gate of *Siloam*, or near the River or Pool so called. Some have fancied, that

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the fall of it was caused by that great Earth-quake, which happened in the 15th. year of *Herod* the Great, and overthrew many buildings, the fall of which slew thousands of Men, *Joseph. Ant.* lib. 15. c. 7. But this fall of the Tower in St. *Luke* is mentioned as a particular accident, fatal to 18 Persons only; not as a general calamity in which thousands perished, also as a thing that fell out later, and was fresh in Mens memories. *Siloa* is mentioned in *Joseph. de bel. Jud. l.* 5. c. 13.

The Sepulchre of *David*. *Act.* 2. 29. There is mention of it in *Joseph. Ant. l.* 7. c. 12. and *l.* 13. c. 16. and *l.* 16. c. 11.

The Pavement. St. *Joh.* 19. 13. Why might it not be the Xystus which is frequently mentioned in *Joseph. de bel. Jud. l.* 2. c. 28. *l.* 4. c. 34. *l.* 6. c. 19, 34. Χυστος ὁ ἐν ἱερουσαλὴμ ἡ ὁμαλὸς τόπος saith *Phavorinus*. Some will needs fansy that this Pavement was the paved Chamber (mentioned) of which we read so often in the *Talmudists*. *De Lithostrotis*, see *Rittang.* l. 36. c. 25.

The Common Prison. *Act.* 5. 18, 19, 22, 23, 25. Because *v.* 24. we have mention of the Captain of the Temple, some have thought that this Prison was somewhere near the Temple, and probably within the Tower *Antonia*. Others have guessed, that it was the place which in *Joseph. de bel. Jud. l.* 5. c. 13. is called *Bethso*.

The Prison in which St. *Peter* was kept. *Act.* 12. Some have thought that it was the same with the Common Prison beforementioned, others that it was appendant unto *Herod*'s Palace; others that it was without the City in the Suburbs of it. Others there are that cannot resolve whether it was in one of the Towers which were built on the Walls, or that it was betwixt the first and second Wall, or that it was within the Walls of the City, and yet without that part, which was more properly called the City. I allow every Man his Liberty to subscribe to which of these Conjectures he pleaseth, and only add that St. *Chrysost. in Ephes.* 4. says that St. *Peter* was cast εἰς ἐσωτέραν φυλακὴν.

The Iron-Gate. *Act.* 12. 10. The City into which it lead was (say some) that part of *Jerusalem* which was between mount *Sion*, and the Temple, for (say they) *Josephus* often gives the name of City to that part of it. Others who think that the Prison was appendant to *Herod*'s Palace, say, that it lead from thence into the City. Some affirm that it was usual in the East to have Gates at the end of their streets, so that wheresoever the Prison was, this Gate (say they) was at the end of the Street which lead from it.

Calvary or Golgotha. St. *Matt.* 27. 33. St. *Mar.* 15. 22. St. *Luc.* 23. 33. St. *Joh.* 19. 17. St. *Hieron. in St. Mar.* says, that he heard one affirm that it was called so from *Adam*'s being buried there (*quod ibi antiqui hominis sit condituum caput*,) but (says he) we read in *Joshua* that *Adam* was buried near *Hebron*. He therefore gives another reason of the name *Calvary*, *viz.* because condemned Persons were beheaded there. Yet the tradition that *Adam* was buried there is mentioned by *Origen* in St. *Mar. Tertul. l.* 2 *contra Marcion.* in verse, the Author *de Cardinal. Chr. oper. serm. de resur.*

Isaac. S. Basil in cant. Greg. Nyssen. in S. Mat. 19. 2. S. Chrysost. in S. Joh. Epiphan. Her. 46. Paula & Eustoch. ad Marcellam. S. August serm. 71. de Tempore. S. Ambros. in S. Luc. also Anastas. Sinait. Germanus and Eutym. This Tradition Theophylact in St. Joh. after St. Athanas. in passionem & crucem Domini, fathers on the Jews; though St. Hieron. in Epitaph. Paulæ imputes the other opinion to the Jews, that Adam was buried in Hebron. But they may be easily reconciled, if that be true which some affirm that he was buried first at Hebron, and thence translated to Calvary by Noah. St. Cyril. Hieros. Catech. 13. says that this name Calvary was given to it prophetically, to signifie that Christ our head should suffer Death there. Some will have it called thus only from the fashion of it, it was (say they) rounded after the form of a Mans head. Another reason seems to be given by St. Hilary, viz. because it was in the midst of the Earth, & sanguam in umbilico hujus universitatis. Adrian consecrated the Idol of Jupiter in the place of Christs Passion; so Paulinus epist. 11. yet S. Hieron. in an Epistle to him, says, that a Marble Statue of Venus was set up in crucis rupe, and with S. Hieron both Ruffin. Eccl. hist. l. 10. c. 7. and St. Ambros. in Psal. 22. & 47. seem to agree. The rock of Golgotha was rent at the passion of Christ. So Lucian the Presbyter in Ruffin. Hist. l. 2. c. 6. and S. Cyril. Hieros. Catech. 13. seems to say the same. There are that can tell you the breadth and depth of the rent, and describe the 3 holes of the rock, in which the ends of the three Crosses were put.

Our Saviours Sepulchre. S. Mat. c. 27. and c. 28. S. Mar. c. 15. and c. 16. S. Luc. c. 23. and c. 24. S. Joh. c. 19. and c. 20. Euseb. in vit. Constant. l. 3. c. 26. and Socrates l. 1. c. 13. relate, that the Heathens covered the place with heaps of earth and rubbish that it might not be found; also that they built there a Chapel to Venus, as St. Hieron. epist. ad Paulin. says, that they placed the Idol of Jupiter there. S. Cyril. Hieros. Catech. 14. tells us, that the stone which was rolled away from the Door of the Sepulchre remained till his time. We have in Nicephorus l. 8. c. 32. a large description, as from an Ancient tradition, how the stone besides its being sealed, was made fast to the door of the Sepulchre with Iron. If we may believe Ludolphus de Saxon. the Sepulchre was fifty paces distant from Calvary.

The Garden in which the Sepulchre was. S. Joh. 19. 41.

The Potters field or Aceldama. S. Mat. 27. 7. Act. 1. 18, 19. It may be that he of whom it was purchased was a Potter, or that a noted Potter had been anciently the Proprietor of it, or finally that the Earth was fit for the use of a Potter, and so it had the name of the Potters Field. Some say that it was near to Tophet, and that Judas both ended his unhappy Life and was buried in it, and so possessed it. For so the Vulg. Act. 1. 18. reads, He possessed a Field, though we read, He purchased a Field, i. e. by refunding the Money which he had received, he was the occasion of the Chief Priests purchasing it; (see S. Chrysost. and Theophylact) or he purchased it as a lasting Monument of his infamy, whilst they who passed by said, This is the Field which was bought with

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the Money for which *Judas* betrayed his Master. Of *Aceldama* see St. *Hieron. de loc. Act. Apost.*

Cedron. S. *Joh.* 18. 1. *Ammonius Nonnus* and others seem to have thought, that it had its name from *Cedars*. Perhaps they were induced thereto by the Article τοῦ (χειμάῤῥου τοῦ Κέδρων) But the LXX. use τοῦ Κέδρων and Κέδρων without an Article promiscuously (see the LXX. in 2 *Sam.* 15. 23.) and in the *Hebrew* it is constantly קִדְרוֹן, and here S. *Joh.* 18. MS. *Alex.* and *March. Valesi* have τῶ Κέδρων, and not τοῦ Κέδρων: Yet I confess that the *Arab.* seems to favour those that derive the name from Cedars. It is mentioned by *Joseph. de bel. Jud. l.* 5. *c.* 8. and more frequently by *Gorionides*. Some say, that the rude Souldiers plunged our Saviour in this brook, it being in the way as they lead him from the Garden to the City.

Gethsemane. S. *Mat.* 26. 36. S. *Mar.* 14. 32. S. *Hieron. de loc. Heb.* placeth it at the foot of the Mount of *Olivet*.

The Garden of *Olivet*. S. *Joh* 18. 1, *&c.* It was in or near to *Gethsemane*. In the *Gemar.* in *Bava Kama fol.* 82. 2. and in *Avoth R. Nathan fol.* 9. 1. it is said, that they do not make Gardens in *Jerusalem*, and so we see that both this Garden, and also that in which was our Saviours Sepulchre was out of the City.

The Mount of *Olivet*. S. *Mat.* 21. 1. 24. 3. 26. 30. S. *Mar.* 11. 1. 13. 3, 14. 26. S. *Luc.* 19. 29, 37. 21. 37. 22. 39. S. *Joh.* 8. 1. Some say that it had three eminent tops, and that Jesus ascended to Heaven from the middlemost of them. From some part of the Mount he did certainly ascend, and that not far from *Bethany*, or it was from that part of it which was called *Bethany*. An Inscription upon a stone which was digged up in *China* acquaints us, that it was about Mid-day that he ascended, *Kircher. Prodrom. Copt. c.* 3. It is affirmed by *Paulinus, epist.* 11. *Sulpitius Sever. l.* 2. and S. *Hieron. de loc. Act. Apost.* that his footsteps were imprinted on the place from whence he ascended, and that it did retain the print of them a long time after. Also *Euseb. de vita Constantin. l.* 3. *c.* 42. and *Optatus l.* 6. may seem to allude to this. The Mount was from *Jerusalem* a Sabbath-days journey, *Act.* 1. 12, *i.e.* 2000 Cubits, as *Suidas*, in *verb.* σαββάτου ἔχων ὁδὸν, with whom agree *Targ. Jonath.* in *Exod.* 16. 29. and *Ruth.* 1. 16. *Moses Mikotsi prac. neg.* 66. *Gemar. in Erubin. fol.* 42. 1. with others. This Tradition of 2000 Cubits, is mentioned by *Origen* περὶ ἀρχῶν *l.* 4. *c.* 2, and 3. στρωματεῖς *ap. Oecumen.* S. *Hieron. ad Algas. qu.* 10. hath 2000 *pedes* instead of 2000 Cubits. Now 2000 Cubits, according to *Tremellius*'s computation, make about a Mile. *De Dieu* says that they make 5 furlongs, but withal, that 5 *Greek* furlongs, make an *Hebrew* Mile. And so *Gul. Tyrius ap. Selden. de jure nat. & gent. l.* 3. *c.* 9. affirms the Mount to be as it were a Mile distant from *Jerusalem*; with whom the *Syr.* agrees, making the distance to be about 7 furlongs; see also *Aratur. in Act.* 1. It is true *Joseph. Ant. l.* 20. *c.* 6. makes the distance to be 5 furlongs, but besides that *Theophylact* alledgeth the same, *Josephus* saying it was 7 furlongs, it is possible that he spake of the very skirt or extremity

extremity of the Mount, which was neareſt the City, and which might be only five furlongs diſtant from it; but other parts of the Mount were further diſtant; for the ſame *Joſephus de bel. Jud. l. 5. c. 8.* ſpeaking of ſome of the *Romans*, that were ordered to encamp along the Mount of *Olives*, ſaith, that they were to encamp ſix furlongs from the City. Or poſſibly *Joſephus* ſpake of *Greek* furlongs, five of which (ſays *De Dieu*) make an *Hebrew* Mile. From this Mount the Apoſtles admired the ſtones and buildings of the Temple, there being the beſt proſpect of it from hence; for the Eaſtern Wall of the Temple, which was towards this Mount, was made lower than the reſt, on purpoſe that there might be a better view of it. *Miſna* in *Middoth*, c. 2. § 4.

Bethphagr. S. *Matth.* 21. 1. S. *Mar.* 11. 1. S. *Luc.* 19. 29. It was a Village in that part of the Mount of *Olives* which was neareſt to *Jeruſalem*, yea it may ſeem that it reached to the very Walls of the City, ſee the *Gemar*; *in Peſachin fol.* 63. 2. and 91. 1. *Bava Metzia fol.* 90. 1. *Sanhedr. fol.* 14. 2. *Sotah fol.* 45. 1. Some Copies have Βηθσφαγη; ſee alſo the *Goth.* Goſpels.

Bethany. S. *Mat.* 21. 17. 26. 6. S. *Mar.* 11. 1, 11, 12. 14. 3. S. *Luc.* 19. 29. 24. 50. S. *Joh.* 11. 1, 18. 12. 1. It was fifteen furlongs from *Jeruſalem*, *i. e.* two Miles, as S. *Hieron. in loc. Hebr.* For ſeven Furlongs and an half make a Mile, *Suidas in voc.* σταδιον, with whom the *Jews* computation agrees, ſee *Bava Metzia*, *fol.* 33. 1. whether it be the ſame with בית חוני in *Peſachin*, *fol.* 53. 1. or ביתוני as it is writ in *Erubin fol.* 28. 2. I ſhall not ſtand to diſpute. The *Syr.* S. *Joh.* 11. 1. reads thus, *A certain Man was Sick*, Lazarus *of the Town* Bethany, *the Brother of* Mary *and* Martha. See the *Perſ.* 'tis ſaid S. *Mar.* 11. and S. *Luc.* 19. that Chriſt came nigh to *Bethphage* and *Bethany*, *i. e.* ſay ſome to the place where that part of Mount *Olives* which was called *Bethphage*, and that tract of it which was called *Bethany*, joyned one upon the other.

The Village where two Diſciples found an Aſs and a colt tied. S. *Matth.* 21. 2. S. *Mar.* 11. 2. S. *Luc.* 19. 30. It was *Bethany* (ſay ſome,) *Bethphage* (as others,) but whether it was either of them, or it was ſome other Village, (for it is probable that there were ſeveral on Mount *Olives*) it cannot be determined: Nor yet who the two Diſciples were, whether S. *Peter* and S. *John* (as ſome,) or S. *Peter* and S. *Philip*, (as they whom the *Autor oper. imperfect.* alledgeth,) or ſome other. A queſtion is alſo moved whether our Saviour rode both on the Aſs and the Colt, (*viz.* ſucceſſively) or on the Colt only; on the Colt only, the Aſs following, ſay *Euthym.* and an Anonymous writer in *caten. patrum Grac. in* S. *Matth.* 10. 2. and the *Syr.* ſeems to favour them. But *Theophylact* will have him to have rid firſt on the one then on the other, and S. *Auguſt. de conſenſ. Evang. l.* 2. *c.* 66. inclines to this, as the *Arab.* alſo favours it, and finally it ſeems more agreable to the Words of the Prophet *Zechary*, to ſay with *Origen*, 10. 11. *in* S. *Joh.* that he ſat upon both. S. *Hieron.* and the *Autor oper. imperf.* ſeem to reſolve, that according to the myſtical or ſpiritual ſenſe he did ſit on both, but not corporally or in the literal ſenſe.

Bethlehem. S. *Matth.* c. 2. S. *Luc.* c. 2. S. *Joh.* 7. 42. There was a *Bethlehem* in the Tribe of *Zabulon*, and so for distinction's sake, this is styled *Bethlehem* of *Judea*, or (as S. *Hieron.* would read it, and several Translations, and *Munster's Hebr.* do read it) *Juda*. *Justin Martyr in Dial. cum Tryph.* makes the Cave in which Christ was born, to have been not in, but near the Town or City: And *Euseb. Demonstr. l.* 7. calls the place where he was brought forth, a Field. Neither is this repugnant to the Texts of Scripture, which say, that he was born in *Bethlehem*; for it is usual to call the suburbs or edifices adjoyning to any City, by the name of the City. It was foretold that Christ should suffer in *Jerusalem*, S. *Luc.* 9. 31. 13. 33. yet it was out of the gates of the City that he suffered. So *Romæ appellatio continentibus ædificiis finitur*. *Paul. Digest. l.* 50. *tit.* 16. And *Justin Mart.* in that very sentence in which he saith, that the Cave was near the Town, saith also that Christ was born in *Bethlehem*. *Origen. contr. Celsum l.* 1. *Euseb. de vit. Constant. l.* 3. *c.* 41, 43. S. *Hieron. in Epitaph. Paulæ*, and frequently otherwhere. S. *Basil. in sanct. Christi nativ. Epiphan. Her.* 51. *Chrysol. serm.* 156. *Socrat. l.* 1. *c.* 13. *Sozom. l.* 2. *Nicetas in* [illegible] *caten. patrum*, and *Theophylact in S. Mat.* do call the place of Christs birth a Den or Cave. *Epiphan. Her.* 20. adds that he was circumcised in the same Cave. An *Arab.* Geographer *ap. Casaubon Exercit.* 2. *c.* 1. tells us, that they had in that Country, Houses and Cells hewen out of Rocks; why might not this Stable and Manger be so? The Heathens prophaned the place of Christs birth, by building there a Temple to *Adonis*. *Paulinus Epist.* 11. see also S. *Hieron. Epist. ad Paulinum.*

Emmaus. S. *Luc.* 24. 13, *&c. Josephus l.* 7. *de bel. Jud. c.* 27. according to the *Greek*, agrees with S. *Luke*, that it was distant from *Jerusalem* about sixty furlongs, whereas the *Latin* and *English* Versions of *Josephus* have only thirty. *Sozomen, l.* 5. *c.* 20. tells of a Fountain near *Emmaus*, which was endued with a Medicinal virtue; but that it had that virtue from Christs washing his feet in it, he delivers only as a thing that was reported. In the *Talmud* it is writ sometimes ביטר as *Succah fol.* 51. 1. sometimes ביטרי as *Erachin, fol.* 10. 1.

Jericho. S. *Matth.* 20. 29. S. *Mar.* 10. 46. S. *Luc.* 18. 35. 19. 1.

The Wilderness of *Judea*. S. *Matth.* 3. 1. see also S. *Mar.* 1. 4. S. *Luc.* 3. 2. Where it was Expositors are not very hasty to tell us. The Country from *Jerusalem* to *Jericho*, and from thence to *Jordan*, is described by *Joseph. de bel. Jud. l.* 4. *c.* 27. to be all along Desart. We read of the Wilderness of *Judah*, *Jud.* 1. 16. and in the title of *Psal.* 63. See also *Josh.* 15. 61. But whether this be the same Wilderness of which the Evangelists speak, I shall not determine.

The Way from *Jerusalem* to *Gaza*. *Act.* 8. 26. where S. *Luke* adds, *Which is Desart*. The question is whether it is *Gaza* that he calls Desart, or the Way to it. *Strabo l.* 16. useth St. *Luke*'s very word ἔρημος concerning *Gaza*, of the Desolation of which we may read as in him, so in *Diodor. Sicul. l.* 17. *Joseph. Ant. l.* 13. *c.* 21. and S. *Hieron. in loc. Hebr.* Yet S. *Chrysost. Oecumen.* and *Theophylact* with the *Syr.* apply it to the Way.

Azotus.

Azotus. *Act.* 8. 40. It was two hundred and seventy Furlongs from *Gaza*. *Diodor. Sicul. l.* 19.

The Cities between *Azotus* and *Cesarea*. *Act.* 8. 40.

Joppa. *Act.* 9. 36, *&c.* 10. 5, *&c.* 11. 5. *&c.*

Sect. 2.

SAMARIA. *Luc.* 17. 11. S. *Joh.* 4. 4, 5, 7. *Act.* 1. 8. also c. 8. and 9. 31. 15. 3. When S. *Luc.* 17. we read that Jesus passed through the midst of *Samaria* and *Galilee*, as he went to *Jerusalem*, the *Arab.* saith that he passed between *Samaria* and *Galilee*: see also the *Syr.* This reading we may the rather embrace, because if he had passed through the midst of those Countries to go to *Jerusalem*, in all reason *Galilee* (not *Samaria*) would have been set first; for *Samaria* is between *Galilee* and *Judea*. He then went between or along the Confines of *Samaria* and *Galilee*, and so perhaps to the other side of *Jordan*, which he crossed again to come to *Jericho*, and from thence to *Jerusalem*. See S. *Luc.* 18. 31, 35.

The City of *Samaria*. *Act.* 8. 5, *&c.* Some suppose that by it is there meant the City *Samaria* (or *Sebaste*) it self; as *Urbem Patavi* in *Virgil*, and the Land of *Egypt*, *Act.* 7. 36, 40. *i. e.* the Land called *Ægypt*. Yet others interpret it to have been *Sichem*, the Metropolis (as they say) of *Samaria*; and it is true it was the Metropolis in *Alexander* the Great's time, (*Joseph. Ant. l.* 11. *c.* 8.) whatsoever it was now. The MS. *Alex.* adding the Article, reads την πολιν.

Many Villages of *Samaria*. *Act.* 8. 25.

Cesarea. *Act.* 8. 40. 9. 30. 10. 1, 24. 11. 11, 12. 19. 18, 22. 21. 8. 23. 23, 33. 25. 1, 4. It is said, *Act.* 18. When he (*i. e.* S. *Paul*) had landed at *Cesarea*, and gone up and saluted the Church, but the *Æthiop.* reads, Gone up to the House of the Christians, and saluted it; and by the House of the Christians there are who understand, some upper room in *Cesarea*, where the Christians used to assemble, to which (say they) the Apostle went up and saluted the Christians that were assembled in it. But the *Syr.* according to *Tremellius*, reads, Gone up to *Jerusalem*, and though in the *Bibl. Polygl.* and perhaps other Copies of the *Syr.* there is not *To Jerusalem*, yet it is very probable that this was S. *Luke*'s meaning, that S. *Paul* went up to *Jerusalem*, and saluted the Church there; for it appears *Act.* 18. 21. that he designed to go up to *Jerusalem*, when he sailed from *Ephesus*, to come to *Cesarea*.

Herod's Judgement-Hall. *Act.* 23. 35.

Lydda. *Act.* 9. 32, *&c.* Some contend that it belonged (not to *Samaria*, but) to *Judea*, alledging the *Talmud. Hieros.* I shall not stand to dispute the matter with them.

Saron. *Act.* 9. 35. As the *Greek* Copies vary as to the name of this place, so also doth S. *Hieron.* who calls it sometimes *Saronas*, and sometimes *Saron*, making it to be the Country betwixt *Cesarea* and *Joppa*. See

him in *Isa.* 33. 8. and 65. 10, *in Abdiam*, *in loc. Hebr.* and *in loc. Act. Apost.* Some have thought it to be the same with the plain of *Ono* mentioned *Neh.* 6. 2. see also 1 *Chron.* 8. 12. and *Neh.* 11. 35. *Sharon* is often mentioned in the Old Testament, also in the *Misna* in *Bava Kama*, *c.* 10. §. 9. and the *Gemar. in Shabbath fol.* 77. 1. and *in Nidda*, *fol.* 19. 1. In these two last places the Wine of *Sharon* is commended; but the Inhabitants then tasted of the fruit of the true Vine indeed, when the Gospel came to them.

Antipatris. *Act.* 23. 31.

Ephraim. S. *Joh.* 11. 54. In one *Greek* Copy we have Εφρεμ, and in S. *Chrysost.* Εφραθα, but this later is certainly the mistake of the Transcriber. It may be it is the same with that which 2 *Chron.* 13. 19. is called *Ephrain*, and by *Joseph. de bel. Jud. l.* 4. *c.* 33. *Ephraim.* Perhaps also the *Talmuds* עפרים or עפרי is the same, see the *Misna* in *Menachoth*, *c.* 8. §. 1. and the *Gemar. fol.* 85. 1. where is the story how יוחנא and ממרא (the chief of the Sorcerers of *Ægypt*, as the gloss there informs us) said to *Moses*, Dost thou bring straw to *Ephraim*?

Sychar. S. *Joh.* 4. 5. Some think that when the right name of it was *Sichem*, the *Jews* out of hatred to the *Samaritans*, nick-named it *Sychar*; alluding to *Isa.* 28. 1. where it is said, *Wo to the* (שכרי) *Drunkards of* Ephraim. Others observing that סיכרא may signifie a Sepulchre (see *Cethuboth*, *fol.* 17. 1. and the gloss there) fansie that it was called *Sychar* in Memory of the Patriarchs being buried there.

Jacobs Well. S. *Joh.* 4. 6, *&c.* A place called עין סוכר is mentioned in *Bava Kama fol.* 82. 2. and *Menachoth fol.* 64. 2. and said by the Gloss in *Menach.* to be at a great distance from *Jerusalem*. Why may it not be rendred, The Well of *Sychar*, and supposed to be the same with this Well? Jesus being weary, sate (ουτως) so on or by the Well, *i.e.* in the posture of a wearied Person, or so, *i.e.* (as S. *Chrysost.* and *Theophylact*) as it happened, after any manner, not on a seat but on the ground.

Enon and Salim. S. *Joh.* 3. 23. S. *Hieron.* placeth *Salim* eight Miles from *Scythopolis* (so *in loc. Hebr.*) and otherwhere near it, as *in epist. ad Evagrium*, see also *Prima. in Hebr.* 7. 1. and the *Jewish* Map, Yet there are others that send us to *Judea* or *Galilee* or beyond *Jordan* to seek these places.

Sect. 3.

GALILEE. *Joseph. de bel. Jud. l.* 3. *c.* 4. and *Misna* in *Sheviith c.* 9. § 2. speak of the higher and lower *Galilee*.

Cana. S. *Joh* 2. 1 *&c.* 4. 46. 21. 2. *Euseb. ap Casaubon. Exercit.* 13. *c.* 21. speaks of three *Cana*'s, one in the Tribe of *Ephraim*, another in the Tribe of *Manasseh*, a third in the Tribe of *Aser*, and the last of these he will have to be this *Cana*. And S. *Hieron. in loc. Hebr.* seems to agree with him. But *in epist. Paula & Eustach. ad Marcellam*, it it said to be not far

far from *Nazareth*, as it may seem from S. *Joh.* 4. that it was not far from *Capernaum*; and accordingly S. *Hieron. in Epitaph. Paulæ* joyns these three, *Nazareth*, *Cana*, and *Capernaum* together; so that we may believe that they were not far distant from each other. I might add that the *Jewish* Map placeth a *Catna* near *Nazareth*, calling it *Catna* of *Galilee*, even as the *Syr.* Version of the New Testament, calls this place, (not קנא but) קנה. Finally the very name *Cana* of *Galilee* favours this, for *Galilee* without any addition is both *in S. Hieron. de loc. Hebr.* and the Life of *Josephus*, the lower *Galilee*, in which was *Nazareth*; the other that was near the Coasts of *Tyre*, they call *Galilee* of the Gentiles, or the higher *Galilee*. *Cana* of *Galilee* is mentioned twice by *Josephus* in his Life.

Nazareth. S. *Matth.* 2. 23. 4. 13. 21. 11. S *Mar.* 1. 9. S. *Luc.* 1. 26, *&c.* 2. 4, 39, 51. 4. 16, *&c.* S *Joh.* 1. 45, 46. *Act.* 2. 22. 10. 38. When S. *Matth.* 9. 1. we read of Christs own City, S. *Hieron.* understands thereby *Nazareth*; but S. *Chrysost.* and *Theophylact* more probably judged the City which is spoken of there to be *Capernaum*, compare S. *Mar.* 2. 1. However *Sedul. Paschal. carm. l.* 3. is much out, who makes it to be *Bethlehem*; though as S. *Chrysost.* and *Theophylact* observe, every one of the three Cities may be fitly called Christs own City. There is also mention of his own Country, S. *Matth.* 13. 54, 57. and S. *Joh.* 4. 44. In S. *Matth.* 13. S. *Hieron.* S *Chrysost.* and *Theophylact*, do all interpret it to be *Nazareth*. But in S. *Joh.* 4. whether it refer to *Nazareth* as S. *Cyril*, or to *Capernaum* as S. *Chrysost.*, or to *Galilee* it self as S. *August.* and *Theophylact*, it is not easy to determine. See *Origen in S. Joh.*

Capernaum. S. *Matth.* 4. 13. 8. 5. 11. 23. 17. 24. S. *Mar.* 1. 21. 2. 1. 9. 33. S. *Luc.* 4. 23, 31. 7. 1. 10. 15. S. *Joh.* 2. 12. 4. 46. 6. 17, 24. *&c.* *& supra in Nazareth. Buxtorf. in voc.* כפר observing how the *Jewish* Writers brand the Men of *Capernaum* with Heresie, saith, that it is because they entertained Christ.

S. *Peter's* House. S. *Matth.* 8. 14. S. *Luc.* 4. 38. or the House of *Simon* and *Andrew*, S. *Mar.* 1. 29. All the three Evangelists seem to make it to have been in *Capernaum*, where the Brothers might have taken an house for the convenience of fishing, or upon some other account; (whether our Saviour dwelt in this House when he was at *Capernaum*, or in some other which he hired, I do not know:) Yet some will have S. *Peter's* House to have been in *Bethsaida*, saying that it was so near to *Capernaum*, that our Saviour might go from the Synagogue there, to dine or sup at *Bethsaida*.

The Receipt of Custom. S. *Matth.* 9. 9. S. *Mar.* 2. 14. S. *Luc.* 5. 27. Some contend that τελώνιον signifies the act or imployment of receiving Custom, not the place or House where they received it, τελωνεῖον (say they) is the proper word for the place, alledging *Suidas*. But *Suidas* seems to me, to make τελώνιον and τελωνεῖον the same, (see the words of *Pisides* alledged by him) and the word for the imployment is τελωνία or τελωνεία. The *Syr.* hath בית המכס for τελώνιον, as *Munster's Hebr.* hath

hath כיון וסכם, see *Succah fol.* 30. 1. Some place it near *Capernaum*, others near *Tiberias*.

Bethſaida. S. *Matth.* 11, 21. S. *Mar.* 6. 45. 8. 22. S. *Luc.* 10. 13. S. *Joh.* 12. 21. If *Kirſtemius's Arab.* Writer ſay truly that S. *John* was of *Bethſaida*, we may believe that S. *James* was of it alſo, and then there were five Apoſtles all of one Town. See S. *Joh.* 1. 44.

The Deſart of *Bethſaida*. S. *Luc.* 9. 10, *&c.* See alſo S. *Matth.* 14. 13, *&c.* S. *Mar.* 6. 32, *&c.* S. *Joh.* 6. 33.

Chorazin. S. *Matth.* 11. 21. S. *Hieron. in loc. Heb.* expreſly calls it a City of *Galilee*. Whether it be the ſame with כורזין *in Targ. Jonathan in Deut.* 3. 14. may be enquired.

The Coaſts of Magdala or Dalmanutha. S. *Matth.* 15. 39. and 16. 1. *ad* 5. S. *Mar.* 8. 10. *ad* 13. Whether theſe are two names, of one and the ſame place, or they were two diſtinct Cities or Villages, and the place to which Jeſus came, was in the neighbourhood of both; or whether the one is the general name of the Region or Tract, the other the name of a Town or City within it, I ſhall not anxiouſly enquire. For *Magdala in* S. *Matth. S Hieron. in loc. Hebr.* and others read *Magedan*, ſome *Magadan*, *Mageddarum in oras*, *Juvencus l.* 3. ſee the Vulgar *Syr.* and *Perſ.* with the *Sax.* For *Dalmanutha* in S. *Mar. S. Hieron. de loc. Hebr.* alſo reads *Magedan*, and S. *Auguſt. de conſenſ. l.* 2. *c.* 51. ſays, that moſt Copies (I ſuppoſe he means *Latin* Copies) read ſo, others have Μαδηγαδὰ or Μαγδαδὰ, one *Greek* Copy (ſays *Eraſmus*) hath *Magdala*, and ſo the *Arab.* hath *Magdal*, and the *Goth. Magdalan*. There are ſome who ſeem to make *Dalmanutha*, *Ceſarea Philippi*, and *Magedan* to be all one. *De Dieu* informs us, that the *Jewiſh* Map placeth *Magedan* between *Dalmanutha* and *Gerges*, like as (ſaith he) S. *Hieron. in loc. Hebr.* makes it to be *circa Geraſam*; and מגדן *Magdan*, he ſuppoſeth to be the ſame name with מגדל *Magdal*, *Lamed* being only changed into *Nun*, which is uſual.

Tiberias. S. *Joh.* 6. 23.

The Sea of *Tiberias*, called alſo the Lake of *Genneſaret*, or the Sea of *Galilee*, and ſometimes the Sea without any addition; yet *Solinus c.* 38. ſeems to diſtinguiſh the Lake of *Geneſara*, from the Lake of *Tiberias*, but I believe he is alone in it. Both the City *Tiberias* and this Lake, are mentioned very frequently by *Joſephus*, alſo by *Pliny l.* 5. *c.* 15. where he tells us that the Lake was called by ſome the Lake of *Tarichea*; ſee alſo *Strabo l.* 16. *Kimchi* and *Jalkut in Pſal.* 24. 2. and the *Gemar. in Bava bathra fol.* 74. 2 reckoning ſeven Seas in the Land of *Iſrael*, name this as one. The fire of Coals, the Fiſhes, and the Bread which the Diſciples ſaw on the ſhore, S. *Joh.* 21. 9. are ſuppoſed to have been produced then by Chriſt, and of no pre-exiſtent matter: See S. *Chryſoſt. Theophylact. Theodor. Mopſueſt. Euthymius*, and *Ecumius*. Yet *Nicephor. l.* 1. *c.* 35. ſays, I think that this breakfaſt was provided by the Miniſtery of Holy Angels.

The Land of Gennesaret. S. *Matth.* 14. 34, *&c.* S. *Mar.* 6. 53, *&c.* It is deſcribed by *Joſeph. de bel. Jud. l.* 3. *c.* 35.

Plain

Nain. S. *Luc.* 7. 11, *&c.* S. *Hieron. in loc. Hebr.* says, that it was in *Galilee*, two Miles from Mount *Tabor*, therefore if S. *Greg. Nyssen* say that it was in *Judea*, we may suppose that he took *Judea* in a larger sense, as it signifies all *Palestine*. Some question whether *Nais*, in *Joseph. Ant. l.* 20. *c.* 5. be the same with S. *Luke*'s *Nain*, partly because *Nais* in *Joseph.* is called only κώμη, not πόλις, as *Nain* in *Luke*; partly because *Josephus* seems to place *Nais* in *Samaria*, not in *Galilee*. But as to the former, it is no news that the same place is called κώμη and πόλις too, as *Bethsaida* which is most commonly called πόλις, is yet, S. *Mar.* 8. 22, 23. called κώμη; as to the latter, *Josephus* saith not that *Nais* was in *Samaria*, but only that the *Galilaans* way was through it, when a certain quarrel happened between them, and the *Samaritans*; so that our ordinary Maps agree very well with *Josephus*, which place *Nain* in *Galilee*, but near to *Samaria*, and to that *campus magnus* which *Josephus* mentions. It was situate in the Hill *Hermon*: so *Euthym. in Psal.* 88.

The Coasts or Towns of Cesarea Philippi. S. *Matth* 16. 13. S. *Mar.* 8. 27. Of this *Cesarea*, see *Joseph. Ant. l.* 18. *c.* 3. *l.* 20. *c.* 8. *Plin. l.* 5. *c.* 18. Some say that it was the Metropolis of Iturea and Trachonitis, both which are mentioned, S. *Luc.* 3. 1. (see S. *Hieron. de loc. Act. Apost.*) *Iturea* is mentioned also by *Dio. l.* 49. the *Itureans* by *Strabo l.* 16. *Plin. l.* 5. *c.* 23. *Joseph. Ant. l.* 13. *c.* 19. *Eupolemus ap. Euseb. Præp. Evang. l.* 9. *Trachonitis* is mentioned by *Plin. l.* 5. *c.* 18. *Joseph. Ant. l.* 17. *c.* 13. and otherwhere, *Trachones* by *Strabo l.* 16.

The Country about *Jordan*. S. *Matth.* 3. 5. S. *Luc.* 3. 3.

Jordan. S. *Matth.* 3. 5, *&c.* S. *Mar.* 1. 5, *&c.* The Evangelists speaking of the Holy Ghost's descending upon Christ at his Baptism in *Jordan*, say only that he descended in a bodily shape, as it were a Dove; yet the Ancients unanimously say, That he descended in the form or shape of a Dove, *Justin Martyr Dial. cum Tryph. Origen in S. Luc. Tertul. de bapt. c.* 8. *Lactant. l.* 4. *c.* 15. *S. Hilar. S. Ambros. l.* 1. *de Sacram. c.* 5. *S. Cyril. Alex. in S. Joh. S. Hieron. in S. Matth. Optatus l.* 4. *S. August. epist.* 102. and S. *Chrysost. in S. Matth.* That there was truly a Dove, was the opinion of *Tertullian*, *de carne Christi c.* 3. with whom S. *August. de agone Christ. c.* 22. seems to agree.

Sect. 4.

THE Country beyond Jordan. S. *Matth.* 4. 15, 25. S. *Mar.* 3. 8. There are earnest disputes about the signification of the word πέραν, which we translate *Beyond*, but others say it signifies also *By*, *nigh to*, or *about*; and so they would have it rendred here, *By* or *About Jordan*. And so when according to our Translation it is said, S. *Matth.* 19. 1. that Christ came from *Galilee* into the Coasts of *Judea* beyond *Jordan*, these Men would read it thus, into the Coasts of *Judea* by or near *Jordan*; and so we need not suppose that any part of *Judea* was beyond *Jordan*,

as

as ſome have ſaid that it comprehended part of the Tribe of *Reuben*. But after all, I do more approve our reading, *Beyond*, in all theſe places, and yet think that it cannot be concluded from S. *Matth.* 19. that ſome part of *Judea* was beyond *Jordan*; for S. *Mar.* 10. 1. expounds S. *Matthew*'s meaning to be no more than this, That Chriſt went from *Galilee* into the Coaſts of *Judea*, by the farther ſide of *Jordan*.

Bethabara. S *Joh.* 1. 28. Many *Greek* Copies, alſo S. *Cyril. Alex. Nonnus*, all the Oriental Verſions in *Bibl: Polygl.* the Vulg and *Saxon* read *Bethany* not *Bethabara*. But S. *Chryſoſt.* ſays that the truer Copies have *Bethabara*, and with him agree *Origen in S. Joh. Suidas* in *voc.* Βηθανία, *Theophylact* and *Euthymius*. *Epiphanius* alſo *Har.* 51. reads *Bethabara*, but tells us that ſome Copies had *Bethany*. S. *Hieron. in loc. Hebr.* hath *Bethaida*, or (as other Editions) *Bethbaara*. This *Bethabara* is moſt probably the place mentioned S. *Joh.* 3. 26. 10. 40. whether or no it was the ſame with either *Bethbarah*, *Jud.* 7. 24. or *Betharaba Joſh.* 18. 22. I determine not, nor yet what is to be thought of that which is hinted by ſome, that *Bethany* crept into ſome Copies inſtead of *Batanea*.

The Country of the *Gergeſens* or *Gaderens*. S. *Matth.* 8. 28. S. *Mar.* 5. 1. S. *Luc* 8. 26. Copies vary much here alſo, ſome reading *Gergeſens*, where the uſual Copies have *Gadarens*, and contrariwiſe. According to the *Syr.* and *Perſ.* all the three Evangeliſts have *Gadarens*, according to the *Arab.* and *Æthiop.* they have all *Gergeſens*, and ſo perfectly agree. And if ſome Copies have *Geraſens*, that needs not trouble us, for S. *Hieron. in loc. Hebr.* ſeems to make *Gergeſa*, or *Gargaſi*, and *Geraſa* only two Names of the ſame City, as alſo do others. But ſuppoſe S. *Matthew* to have writ *Gergeſens*, S. *Mark* and S. *Luke Gadarens*, they will be eaſily reconciled by ſaying, either that the Country of the one was included in that of the other, or that *Gadara* and *Gergeſa*, were neighbouring Cities, and that their fields lay in common *pour cauſe de vicinage*, as the Lawyers phraſe it. *Epiphanius Har.* 30. tells of Tombs near *Gadara*, in which ſome Juglers made their Inchantments. And both S. *Hieron. de loc. Hebr.* and he do ſpeak of hot Waters at the foot of the Hill on which the City ſtood, and ſome conjecture that the Swine run down the Hill into thoſe Waters. Alſo the *Jewiſh* Map makes a Lake or Collection of Waters as they call it, to have been near גדרה. Some think that the Swine run into that ὕδωρ μοχθηρὸν λιμνάδιον ἐν τῇ Γαδαρίδι, of which *Strabo l.* 16. ſpeaks, but it is much queſtioned, whether his *Gadaris* be the ſame with *Gadara*, or any place near it. The common opinion is and hath been, that they were drowned in the Sea of *Tiberias*: ſee S. *Hieron. in loc. Hebr. Origen. tom.* 8. in *Joh.* alſo *Anſelm. in S. Matth.* and *Zacharias Chryſopol.*

Decapolis. S. *Matth.* 4. 25. S. *Mar.* 5. 20. 7. 31. It is named ſo from Ten Cities, but *Pliny l.* 5. *c.* 18. ſaith that in his time all did not agree which the Cities were, that made up that number. He reckons among them ſeveral Cities beyond *Jordan*, but withal *Scythopolis* on this ſide, ſo that he doth not altogether agree with thoſe that ſeem to place all the Ten beyond *Jordan*. See S. *Hieron. in loc. Hebr.*

Synagogues.

Synagogues. They are frequently mentioned in the Historical part of the New Testament. In some of the places the Word συναγωγαὶ may denote their Assemblies, for civil Judicature; or perhaps more generally any places of publick concourse; but it signifies most frequently the places where they assembled for Religious exercises. The Signs and Wonders which our Saviour wrought, procured him the reputation of a Prophet, and that might procure more easy admittance for him to teach and preach in their Synagogues.

The Proseuchæ. One of them is mentioned, S. *Luk.* 6. 12. as some have believed; Jesus continued all Night ἐν τῇ προσευχῇ τοῦ θεοῦ, *i. e.* (say they) *in a Proseucha or Oratory*, a place set apart for Prayer to God. *Josephus* (in his Life) makes mention oftner than once of a *Proseucha* at *Tiberias*. In *Philo* there is frequent mention of them (*in vita Mosis c.* 3. and *in legatione ad Caium, c.* 9. see also *c.* 16.) only he seems sometimes to comprehend the Synagogues under *Proseuchæ*. We have a description of these *Proseuchæ*, *in Epiphan. Hær.* 80. See *Juvenal Sat.* 3. and *Cleomedes*, *l.* 2. *c.* 1.

Sect. 5.

The Places following are also mentioned in the History of the New Testament, but only by more general Names, not by the particular Names which are here given them.

Mount *Garizim*. Supposed to be the Mountain of which the Woman of *Sichem* speaks, S. *Joh.* 4. 20. for *Josephus Ant. l.* 11. *c.* 8. plainly affirms, that this Mount *Garizim* was near *Sichem*, and with him agree the *Talmudists*, *in Sotah fol.* 33. 2. also *Benjamin* in his *Itineratium*, yea, and S. *Hieron. in Epitaph. Paulæ*; see *Jud.* 9. 6, 7. I know that S. *Hieron. in loc. Hebr.* reproves the *Samaritans* for placing it near *Sichem*, as *Epiphan. Hær.* 9. also doth; but we have good warrant to acquit the *Samaritans* from error in this. *Origen in S. Joh.* 4. 20. expressly saith, that the Woman spake of the Mountain which is called *Garizim*.

Mount Tabor. Generally believed to be the Mountain on which our Lord was transfigured; see S. *Hieron. in Epitaph. Paulæ*; and *epist. Paulæ. and Eustoch. ad Marcellam*, *S. Cyril. Hieros. Catech.* 12. *Euthym. in Psal.* 88. and *Theophylact in S. Matth.* 26. 37. and *S. Mar.* 14. 32. It was upon this Mount also that he appeared after he was risen to above 500 Brethren at once, as some suppose. *Tertul. de resur. carnis c.* 55. says, that *Moses* and *Elias* appeared at Christs Transfiguration, *alter in imagine carnis nondum receptæ, alter in veritate nondum defunctæ*. But the *Autor de mirabil. sac. Scr. l.* 3. *c.* 10. says, that in his time it was unanimously concluded, that *Moses* also was present in his own Body. *Antiochus Ptolemaidis in Gr. Caten. patr. in S. Matth. tom.* 1. favours this, but *Severus* in the same *Caten.* thinks it safest not to determine any thing peremptorily in

it. The *Autor de mirab. Scr.* speaks also of *Moses*'s Body being resumed from the Grave, as S. *Hieron. in Matth.* speaks of his rising from the dead. But S. *Ambros. de Cain & Abel, l.* 1. *c.*2. seems to have thought that *Moses* did not die; and so the *Jews*, *ap. Cappellum in S. Matth.* 17. say that he died not, but ascended on high where he now Ministers.

Mons Christi. The Mountain in which (as is supposed) our Lord Preached that Divine Sermon recorded by S. *Matthew*, *c.* 5, *&c.* and therefore called by some *Mons beatitudinum*; also in which he chose twelve out of the number of the Disciples, whom he named Apostles, in which he continued all Night, S. *Luc.* 6. 12. and in which finally he fed the 4000, S. *Matth.* 15.

Mons Diaboli. So some called the Mountain where he shewed Christ all the Kingdoms of the World, and the Glory of them.

Quarentana *desertum*. In this Desart (say some) Christ fasted forty days, and forty Nights, being led into it by the Spirit, *i. e.* the Holy Spirit, as *Origen in S. Luc. S. Hilary*, *S. Chrysost. S. Hieron. Autor oper. imperfect. Theophylact* and *Victor Antioch.* do unanimously interpret it.

Macherus. In this Castle S. *John* the Baptist was kept Prisoner by *Herod*, and in it slain, *Joseph. Ant. l.*18. *c.*7. In this very Castle also perhaps it was, or in some place of *Perea* near to it, that *Herod* celebrated his Birth-day, and feasted his Captains and the Nobility of *Galilee*, for he was Tetrarch of *Perea* as well as of *Galilee*, *Joseph. l.*17. *c.* 13. Some say, that S. *John* the Baptist was buried in this Castle, whereas S. *Hieron. in loc. Hebr.* and *in Epitaph. Paulæ*, and *Ruffin. hist. l.*11. *c.*28. speak of his Sepulchre at *Sebaste* or *Samaria*. Both may say true; his Body might be translated from *Macherus* to *Sebaste*. This *Macherus* is perhaps that which the *Targum Jonath.* and *Jerus. in Num.* 32. 35. call מכור or מכו.

CHAP.

CHAP. II.

Sect. 1.

Hitherto of Places, now follows an account of the Persons concerned in the Church-History of Palestine.

ZACHARIAS and ELIZABETH. See the account and Character given of them, S. *Luc.* 1. 5,6. Their House was in a City of *Judah*, in the Hill-Country, S. *Luc.* 1. 39,65. which City some have thought to be *Bethlehem*, (for the *Bibl. Wechel.* instead of *A City of* Judah, read, *The City of* David) others *Jerusalem*; but if *Theophylact in* S. *Luc.* 1. 23. was not mistaken, the Hill-Country was distant from *Jerusalem*. The most think that it was *Hebron*, for we read *Josh.* 21. 11. that *Hebron* was in the Hill-Country of *Judah*, (see *Joseph. de bel. Jud. l.* 4. *c.* 33.) and withal *Hebron* was one of the Cities that were given to the Priests; *Josh.* 21. 13. How it comes that some place the House of *Zacharias*, but a Mile from *Emmaus*, I know not: A place called *Beth-Zacharias* is mentioned, 1 *Macc.* 6. 33. and by *Joseph. Ant. l.* 12. *c.* 14. and *de bel. Jud. l.* 1. *c.* 1. and in our Maps placed not far from *Hebron*; it may be it was named so from some Ancestor of our *Zacharias*, who had the same name. S. *Chrysost.* S. *Hieron.* and *Theophylact* speak of some, who affirmed that our Saviour speaks of this *Zacharias*, S. *Matth.* 23. 35. *Gregor. Nyssen in Gr. caten. Patr. in S. Luc.* and *Euthym.* held the same, as *Origen* also seems to do. It is a very ancient Tradition, that this *Zacharias* was slain. The *Jews* slew him (say some) because he suffered the Mother of our Lord, after the Birth of her Holy Son, to abide in a certain place of the Temple, which was set apart for Virgins, affirming that she was a Virgin still; see *Origen*, S. *Basil. ad sanctam Christi nativit.* S. *Greg. Nyssen.* S. *Cyril adv. Anthropomorph.* and *Theophylact.* Others say that when *Herod* murthered the Innocents, he sought after *John* also, called afterwards the Baptist, and when he could not find him (his Mother having fled away with him) he slew *Zacharias* the Father; see *Petrus Alex. in Canon.* and *Cedrenus.* Some say that he was slain, for that he had Preached, that the Child which was born of *Mary*, was the King of the World; see S. *Greg. Nyssen. ap. Tit. Bostr.* If *Hippolytus ap. Nicephor. l.* 2. *c.* 3. inform us aright, this *Zacharias* was the Son of *Barachias*. *Elizabeth* and the Virgin-Mother were Cousins, S. *Luc.* 1. 36. though they were of distinct Tribes, the one of *Judah*, the other of *Levi*; by reason of some inter-Marriage, either *Elizabeth* a Daughter of *Aaron* was related to the Tribe of *Judah*, or the blessed Virgin, though of *Judah*, had some relation to that of *Levi*; see S. *August. Quæst.* 47. *in lib. Jud.* and 61. *inter*

Quæſt. 83. A Prieſt might marry any one that was of the Tribe of *Levi*, or an *Iſraeliteſs*, *Miſna* in *Kiddushin*, *c.*4. §.1. and *Gemar.* in *Jebamoth*, *fol.* 85. 1. *Cedrenus* ſaith, that *Elizabeth* having retired into a Cave for her Sons preſervation, dyed there after forty days.

Herod the Great. S. *Matth. c.* 2. *Macrobius Saturnal. l.* 2. *c.* 4. reports that *Auguſtus* being told, that *Herod* having commanded that the Children under two years old, ſhould be put to Death, a Son of his own was ſlain among them, replyed, that he had rather be *Herod*'s Hog than his Son. *Arnobius in Pſal.* 147. ſays, that *Herod* commanded the Ships to be vexed, (*i.e.* as it is interpreted burnt) leſt the *Magi* who did not return to him from *Bethlehem*, ſhould get away in them. *Joſeph. Ant. l.* 17. *c.* 8. and *de bel. Jud. l.* 1. *c.* 21. deſcribes his miſerable end thus. No ordinary, but a moſt fearful Diſeaſe ſeized upon him. He was tormented with a flow fire, which was inwardly raging, and yet the heat could not be perceived outwardly; his appetite was dog-like and inſatiable, his Feet ſwoln, his Bowels Ulcerous; Belchings, and thoſe frequent and unſavoury, did much afflict him, together with intolerable Cholicks, difficulty of breathing, Contractions of the Nerves, and Convulſions over the whole Body; his natural parts were putrified and bred Worms; a very troubleſome Itch all over, with a noiſome ſtench, did grievouſly moleſt him; the torment and loathſomeneſs of his Diſeaſe made him once attempt to deſtroy himſelf. Add his extreme grief, for that he ſaw how all deſpiſed and hated him, and for the diſtractions of his Family, *Antipater* his eldeſt Son practiſing againſt his Life, and being put to Death by him, but five Days before that he himſelf ended his Life in moſt fearful rage and torment. *Gregor. Abulpharaius* ſays, that he ſuffered theſe Torments for two years together. It is obſerved by *Joſeph. Ant. l.* 18. *c.* 7. that though *Herod* had a very numerous iſſue, yet within one hundred years it was all extinct but a few; ſo little (ſaith he) doth either a multiplyed iſſue or any Humane power or prevalence avail without Religion, and the fear of God.

Archelaus. S. *Matth.* 2. 22. He was Heir of his Father *Herod*'s Cruelty and Tyranny, for which the *Jews* and *Samaritans* complained of him to *Auguſtus*, and he baniſhed him to *Vienna*, *Joſeph. Ant. l.* 17. *c.* 15. and *de bel. Jud. l.* 2. *c.* 11. Of his Cruelty ſee alſo *R. Dav. Ganz. in Millenar.* 4. *An.* 761.

Joſeph. S. *Matth. c.* 1. and *c.* 2. and S. *Luc. c.* 1. and *c.* 2. He is called τέκτων, S. *Matth.* 13. 55. *i.e.* as ſome have thought, a Smith; ſee S. *Hilar. Chryſolog. ſerm.* 48. *Munſter's Hebr. Goſp.* as alſo the *Saxon*. Yet the more received Opinion is that he was a Carpenter or Wright; ſee the *Auror oper. imperf. in S. Matth.* 1. *S. Auguſt. ap. Aquin.* and long before them, *Juſtin Martyr dial. cum Tryph.* who is very clear for it. Alſo *Celſus ap. Origen.* ſtill ſpeaks of him as a Carpenter, as likewiſe that Holy Man took him for ſuch, who ſaid that ὁ τοῦ τέκτονος υἱὸς, was making a Bier or Coffin for *Julian*, *Sozomen. l.* 6. *c.* 2. Finally the Oriental Verſions *in S. Matth.* 13. 55. ſeem to favour this opinion. *Bonaduc. de Eccleſ. ante legem l.* 1. *c.* 5. ſays,

ſays, that *Joſeph* was of the Order of the *Nethinim*. How long he lived after the twelfth year of Chriſt, there is no *Conſtat* either from Scripture or Antiquity. *Autor de cardinal. Chriſti oper. De paſſione Chriſti*, as alſo the *ſerm.* 81. *de Tempore*, and S. *Ambroſ. in* S. *Luc.* 23. make him to have ſurvived our Lords Paſſion; but S. *Chryſoſt. Theophylact* and *Oecumen. in Act.* 1. and *Epiphanius Hær.* 78. conceive it to be more probable that he did not. They think it ſtrange, that he ſhould not be mentioned in all the time of Chriſts publick Miniſtery, and that on the Croſs, Chriſt ſhould recommend his Mother to another, (not to him) if he had been then alive. Alſo upon the account of his Age, if he was above Eighty years old when our Lords Mother was betrothed to him, (as *Epiphan. Hær.* 78.) it is no way likely that he did ſurvive our Saviours Crucifixion. *Nicephorus l.* 1. *c.* 7. alſo makes him to have attained to old age, when the Bleſſed Virgin was eſpouſed to him. It is not agreed whether *Joſeph* was a Batchelor or a Widower, when ſhe was betrothed to him. *Epiphanius* and others ſay, that he was a Widower, but S. *Hieron. adv. Helvid.* and others, inclined to think that he was a Batchelor. *Bede de loc. ſanctis*, *c.* 6. ſays, that his Sepulchre was in the Valley of *Joſaphat*, near the Tomb of old *Simeon*.

Of our Lords Mother. S. *Matth. c.* 2. and *c.* 12. 46, 47. S. *Mar.* 3. 31, 32. S. *Luc.* 2. S. *Joh.* 2. 1, 3, 5, 12. 19. 25, 26, 27. *Act.* 1. 14. She was (ſay ſome) twenty four years of Age, when ſhe brought forth the Holy Jeſus, others ſay that ſhe was no more than fifteen, or ſixteen, or eighteen; according to *Greg. Abulpharaius*, ſhe was only thirteen. There is not much better agreement as to the time that ſhe lived after her Sons Aſcenſion, which was, according to *Euſeb. in Chron.* fifteen years; according to *Aretas in Rev.* 7. 4. but fourteen, and if the Epiſtle called *Lumen ap. Nicephor. l.* 2. *c.* 3. ſay true, only eleven. What ſome *ap. Plutarch.* relate of *Cicero*, that he was brought forth without pain, the Ancients unanimouſly affirm to be true of Chriſt, S. *Athanaſ. de ſalutari adventu Chriſti.* S. *Greg. Nyſſen orat.* 1. *de reſur. Chriſti. Autor de Cardinal. oper. De nativ. Chriſti. Fulgent. de laudibus Mariæ ex partu Salvat. Zeno Veron. de nativ. ſer.* 3. The ſame *Autor de Cardinal. oper.* S. *Hieron. ad. Helv.* and others, affirm, that he was brought forth alſo without Midwife, ſo that the ſtory which ſome tell of the incredulous Midwifes Puniſhment and Miraculous Cure is juſtly exploded. Some that were very near the Apoſtles have Writ of the Bleſſed Virgin, that ſhe was Baptized by Chriſt, ſo we are told by *Euthym. in S. Joh.* 3. Some alledge S. *Ambroſ.* ſaying, that there was ſo much of Piety and Devotion in her very Aſpect and Deportment, that it incited Religious thoughts in the beholders. From the mention of a pair of Turtle Doves, or two young Pidgeons, S. *Luc.* 2. 24. ſome conclude, that She and *Joſeph* were Poor; ſee *Origen Hom.* 8. *in Levit.* and S. *Auguſt. quæſt.* 40. *in Levit.* Others alſo ſpeak of their Poverty, as S. *Baſil. Conſtitut. Monaſt. c.* 4. S. *Chryſoſt. Hom.* 6. and 66. *in* S. *Matth. Autor de Cardin. oper. De nativ. Chriſti. Nicetas in* S. *Matth.* 2. 11. *Fulgent. de Epiphanin, &c.* Yet I do not believe that they thought them to be extremely

tremely poor, it being manifeſt enough from ſacred Writ, that they were not ſo; yea ſome almoſt abſolutely hold, that the Virgin was an Inheritrix, and *Nicephorus*, *l.* 1. *c.* 13. ſpeaks of the Subſtance and Poſſeſſion which they had at *Nazareth*. When it is ſaid, S. *Joh.* 19. 25. that She and other Women ſtood by the Croſs, the word *ſtood* is to be taken notice of; for perhaps they were not to ſit in that caſe, for ſitting was a poſture of Mourning and Lamentation, (ſee *Job* 2. 13. *Iſa.* 3. 26. 47. 5. *Lam.* 2. 10) and the making ſolemn Lamention for thoſe that ſuffered as Malefactors was prohibited, both by the *Jewiſh* Law (*Miſn.* in *Sanhedr. c* 6. §. 6.) and by the *Roman.* (*Digeſt. l.* 3. *tit.* 2. *c.* 11. §. *Non ſolent*) Some ſay that Chriſt after his Reſurrection, appeared firſt to his Mother, and alledge ſome paſſages out of the Ancients to countenance this; others ſay that he did not appear ſuddenly to her; for this reaſon, becauſe he knew that She was firmly eſtabliſhed in the belief of his Reſurrection; and alledge againſt the former, that both the Scripture and thoſe Fathers that treat purpoſely of Chriſts ſeveral appearings after his riſing, are ſilent of his manifeſting himſelf particularly to her; and not only ſo, but alſo that it is ſaid expreſly, S. *Mar.* 16. 9. that he appeared firſt to another *Mary*. *Aretas in Rev.* 7. 4. affirms, that S. *John* did not leave *Judea* and go to *Epheſus*, till after her Death; and *Nicephorus* is clear that She dwelt in *Jeruſalem* to the laſt, as he ſpeaks alſo of her Sepulchre in the Vale of *Joſaphat*; ſee him *l.* 2. *c.* 3, 22, 23. *l.* 8. *c.* 30. *l.* 15. *c.* 14. as alſo the *Autor de aſſumpt. Virg. Glor.*

S. John the Baptiſt. *Origen hom.* 10. *in S. Luc. S. Chryſoſt. in S. Matth.* 3. 4. and *S. Hieron. contr. Lucifer.* ſpeak of his being in the Wilderneſs in his very tender years or infancy; and *Origen* adds, that *majori nutrimento dignus apparuit*, Nicephorus l. 1. c. 14. and *Cedrenus* ſpeak of his having an Angel for his Guide and Guardian there. An *Arabick* Writer, alledged by our Mr. *Gregory* ſaith, that when he was a Child, other Children asking him to play with them; he anſwered, That he was not created for paſtime. *S. Hieron. contr. Luciſer.* tells of another play of his (*parvulus cum ſerpentibus luſit*;) but (as I take it) he ſaith it only by way of Rhetorical Alluſion to *Iſa.* 11. 8. As to his Meat, *Origen. hom.* 11. *in S. Luc. S. Hilary, S. Ambroſ. in S. Luc. S. Hieron. adv. Jovinian. l.* 2. *Autor oper. imperfecti. S. Auguſt. Confeſſ. l.* 10. *c.* 31. *Suidas in voc.* Ἀκρίς, and *Theophylact in S. Mar.* 1. underſtand living Creatures, to be meant by Locuſts. The Locuſt is mentioned among the flying creeping things that might be eaten, *Levit.* 11. 21, 22. and we read of *Acridophagi*, *i.e.* Locuſt-eaters, or of the eating this Creature, *in Strabo l.* 16. *Diodor. Sicul. l.* 3. *c.* 11. (*vel l.* 4. *c.* 3.) *Ariſtophan. Acharnenſ. Act.* 4. *Scen.* 7. *Agatharchid. ap. Photium Num.* 250. *c.* 27. *Dioſcorid. l.* 2. *c.* 57. *Plin. l.* 6. *c.* 30. and *l.* 11. *c.* 29. *S. Hieron. adv. Jovinian. Scaliger contr. Cardan. Exercit.* 192, *&c.* The *Talmudiſts* alſo ſpeak of eating them, *Cholin fol.* 65. 1. and of hunting them, *Schabb. fol.* 106. 2. They that pleaſe to conſult *Kirſtenius* in his Notes, on S. *Matth.* 3, 4. may ſee what his Maſter for the *Arabick* Tongue told him of the Locuſts about *Jordan*, their way of preparing them,

them, &c. We need not then by ἀκρίδες, here underſtand herbs or fruits, or the tops of Herbs and Plants (as *Iſiodor. Peluſ. l.* 1. *Ep.* 5. and 132. *Nicephor. l.* 1. *c.* 14. and ſome *ap. Theophylact. in S. Matth.* 3.) nor *cancros fluviatiles* (as others;) nor yet turn ἀκρίδες either into ἀγρίδες (as ſome,) or into ἐγχελύδες, as the Goſpel of S. *Matth.* which the *Ebionites* had, did; ſee *Epiphan. Hær.* 30. There is mention of Wild-honey *in Diodor. Sicul. l.* 19, μέλι πολὺ τὸ καλούμενον ἄγριον. *Pliny* alſo, *l.* 11. *c.* 16. ſpeaks of *Mel ſylveſtre ericæum.* See likewiſe *Suidas in voc.* Ακρίς. But we have the fulleſt account of it in the Hiſtory of *Saul* and *Jonathan*, 1 *Sam.* 14. 25, 26, 27. *Rabanus* tells us out of *Arnulphus*, of the leaves of certain Trees in the Wilderneſs of *Judea* having the taſte of Honey, which they did rub and eat; but that theſe ſhould be the wild Honey ſpoken of here, ſeems to be only a fancy. As to his raiment of Camels Hair, there is none more fit to deſcribe this ſort of Garment, than *Paulinus* who wore it, and ſo had experience of the aſperity of it; ſee him *epiſt.* 10. S. *Hieron. Autor. oper. imperfecti*, and another *Paulinus in collect. Poemat. Chriſtian.* aſſent that it was a rough garment; ſoft cloathing is for thoſe that dwell in Kings Houſes, not for the Wilderneſs. See the deſcription of *Elias* his habit, 2 *Kings* 1. 8. *R. D. Ganz. An.* 770. *Millen.* 4. and *Joſippus* do call *John* a great or chief Prieſt; and it needs not ſeem ſtrange ſince the *Chald. Paraphr.* gives the ſame Title to *Jeremiah*, *Lament.* 1. 1. and to *Mattathiah*, *Cant.* 6. 6. According to *Joſeph. Ant. l.* 18. *c.* 7. that which moved *Herod* to behead him, was the great concourſe of People to hear him, and the great Authority that he had with them; ſo that he feared leſt he ſhould cauſe their defection from him, (and probably this did incline *Herod* the more to deprive *John* firſt of his Liberty, then of his Life;) but the chief reaſon was that which the Evangeliſts aſſign, as alſo *R. D. Ganz.* and *Joſippus*, *viz.* his being reproved by him, for having his Brothers Wife.

The Diſciples of the Baptiſt. S. *Matth.* 9. 14. 14. 12. S. *Mar.* 2. 18. S. *Luc.* 5. 33. 7. 18. 11. 1. S. *Joh.* 1. 35, 37. 3. 25. The Baptiſt ſending his Diſciples with that Meſſage, S. *Matth.* 11. 2, 3. *Art thou he that ſhould come, or look we for another?* Some may ask whether he doubted then whether Jeſus was the Meſſias or no. S. *Hilary*, S. *Chryſoſt.* S. *Cyril. Alex. in Theſaur. l.* 2. *c.* 4. *Autor oper. imperfecti. Theophylact in S. Matth.* 11. 2. and *S. Luc.* 7. 19. and *Euthymius* piouſly reſolve, that he did not move the queſtion out of any doubt or diſtruſt of his own, but for the ſatisfaction of his Diſciples, who envyed that Chriſt ſhould have more followers than their Maſter, and ſo he could hardly bring them to a right eſtimate of him. For their better information and inſtruction concerning Chriſt, it was (ſay they) that S. *John* ſent them upon that Embaſſy. To the ſame purpoſe ſee S. *Hieron. in S. Matth.* 11. and *epiſt. ad Algaſ. qu.* 1. and *Origen in præfat. ad S. Joan.* There are others who likewiſe acquit the Baptiſt from doubt or diſtruſt, yet think that it is no impeachment of his Dignity to ſay, that he ſought the confirmation of his own belief by new Documents.

Herod

Herod Antipas. S. *Matth.* 14. 1, *&c.* S. *Mar.* 6. 14, *&c.* 8. 15. S. *Luc.* 3. 1, 19, 20. 9. 7, 9. 13. 31. 23. 7, *&c.* *Act.* 4. 27. He was the Son of *Herod* the Great. Being entertained by his Brother in his way to *Rome*, he requited his kindness by enticing from him his Wife *Herodias*, for whose sake he put away his own Wife, the daughter of *Aretas* King of *Arabia*. A War ensues upon this between *Aretas* and him, in which he received a great overthrow, which the *Jews* looked upon as a just Judgment of God upon him, for the Murther of the Baptist. This was the first-fruits of his incestuous match with *Herodias*. Afterwards she was the occasion of his banishment. See all this in *Joseph. Ant. l.* 18. *c.* 7. and 9. There are two circumstances that aggravate *Herod*'s Cruelty in Murthering *John*. The first is that he did not abstain from slaughter on his Birth-day, for which very thing, *Dio*, *l.* 77. brands *Caracalla*; it being very improper to deprive any of the Light on the Day that we received it, (see S. *Chrysost. in S. Matth.* 14. *Fragment. Varron. & Philo contr. Flaccum*) yea *Martial l.* 10. *Ep.* 87. thought all brawls and contentions to be unseasonable and unbecoming then, *Natalem colimus, tacete lites.* I know some question whether by *Herod*'s Birth-day be signified the Day in which he first saw the Light, or the Day on which he entred on his Dignity or Tetrarchy, even as *Hos.* 7. 5. the Day of the King is by the *Chald. Paraphr. R. Solom. Aben Ezra* and *Kimchi* expounded to be the Day in which he was made King; but the Ancients seem to take the Word Birth-day in the usual sense, *viz.* for the Day in which he was born into the World. The other circumstance is, that they were at meat when the Baptists head was cut off and brought to him. The *Romans* much condemned *Marius* for that when he was banqueting, he handled with much pleasure and insolence the head of *Antonius* a Consular Person, being brought to him, *Valer. Maxim. l.* 9. *c.* 2. *Florus l.* 3. *c.* 21. As also they did *L. Quintius Flaminius* or *Flamininus*, who to satisfie an Harlots wanton Cruelty, caused a condemned Person to be beheaded at Supper, (*Livy l.* 39. and *Cicero de senectute*) as at another time when they were Banqueting, he, *ad nutum scorti*, with his own hands slew a noble *Boian*, (*Livy* ibid.) S. *Hieron. in S. Matth.* 14. compares *Herod*'s Cruelty with *Flaminius*'s in the former instance, but makes it to exceed his. When we read S. *Mar.* 6. 20. that *Herod* observed the Baptist, the Word is *συνετήρει*, which may signifie that he took care to keep him safe, that neither *Herodias* nor any other should do any violence to him, see *v.* 19. When it is said S. *Matth.* 14. 9. that the King was sorry, S. *Hieron.* makes it to be a counterfeit sadness, but S. *Hilary*, S. *Chrysost. Theophylact* and *Euthym.* supposed it to be real. We need not wonder that *Herod*, though but a Tetrarch, is called King, for *Pliny l.* 5. *c.* 18. makes Tetrarchies to differ little from Kingdoms, and *Cicero de Divinat. l.* 1. saith of *Deiotarus*, that *à Cæsare Tetrarchia regno multatus est*, and a little before he calls him *Deiotarum regem.* Some ask how it came that *Herod* heard not of the fame of Jesus until after the Baptists Death, whereas he had Preached and wrought Miracles both before S. *John*'s imprisonment, and also all the time of it.

To-

To which it may be answered, that before S. *John*'s imprisonment, *Herod* was absent upon the account of his journey to *Rome*; during the time of it he was preparing for the War against *Aretas*, and perhaps also after S. *John*'s Death; however the event of the War, and overthrow that he received, might then distract him. It might also be some reason of this, that Jesus was much in *Galilee*, and other parts more remote from the place of *Herod*'s residence, which at that time more especially was (as I suppose) *Berea*. Add that which S. *Chrysost.* and *Theophylact* say, that Men in great places are usually taken up with other things, and less inquisitive after things of this nature. As also they that are about them neglect many times to acquaint them with those things which it concerns them most to know; see *Lamprid. in Alexand. Sever.* and *Vopisc. in Aurelian.* It is generally presumed that our Lord called this *Herod* a Fox. S. *Luc.* 13. 32. and so *Irenæus l.* 4. *c.* 80. S. *Ambros. ser.* 2. and 11. *in Psal.* 118. expound the Text of *Herod*, as also *Chrysologus ser.* 19. Yet *Theophylact*, *Titus Bostr.* and *Euthymius* make it to refer to the Pharisees: It is not (say they) ἀλώπεκι ἐκείνῃ, but ταύτῃ this Fox, as pointing to the Pharisees that were there present. In *Nicephorus Gregor. l.* 9. *in fin.* the Image of a Fox (which was found in a Book of Oracles) is interpreted to denote πανοῦργον, the subtlety of the Emperor there spoken of: accordingly here our Saviour may be thought to intimate the subtlety of *Herod*, or of the Pharisees, if with *Theophylact*, *&c.* we apply it to them. The *Jews* have a Proverb, *Worship a Fox in his time*, *Megillah*, *fol.* 16. 2. *i.e.* the time of his Prosperity, as the Gloss there; but our Saviour would not Worship this Fox. Some think that when *Herod* was at *Jerusalem*, he dwelt in that stately Palace built by his Father, which *Josephus* describes, *de bel. Jud l.* 5. *c.* 13. and that thither it was that Jesus was sent to him by *Pilate*.

Herod's **Lords, High Captains, Chief Estates,** and **Men of War.** S. *Mar.* 6. 21, 26. S. *Luc.* 23. 11. It is not easie to determine of what colour the Gorgeous robe was, with which *Herod*'s Guard or Men of War arrayed Christ, whether white (as the Vulg. and *Saxon*, and as S. *Ambros.* took it to be) or red, purple or scarlet. See the *Syr.* *Arab.* and *Pers.* every one of which hath the same Word, S. *Luc.* 23. 11. which they have S. *Matth.* 27. 28. where the *Greek* hath κοκκίνην.

Philip. S. *Matth.* 14. 3. S. *Mar.* 6. 17. S. *Luc.* 3. 19. *Josephus Ant. l.* 18. *c.* 7. says, that *Herodias* was enticed not from *Philip* but *Herod*. But *R. D. Gamz*, and *Josippus* call him *Philip* as the Evangelists do. *Suidas in voc.* Ἡρῴδης calls him *Herodes Philippus*, saying that he had two Names, as *Herod Antipas*, and *Herod Agrippa* also had. *Terrull. contr. Marcion. l.* 4. *c.* 34. S. *Chrysost. Isidor. Hesych. in S. Matth. hom.* 2. and *Euthym.* say that *Philip* was dead when *Herodias* was married to *Herod*, and so also some thought *ap. Origen. in S. Matth.* 14. but *Origen* himself, as also S. *Hieron. Victor Antiochi R. D. Gamz*, and he that goeth under the name of *Hegesippus l.* 2. *c.* 4. thought that he was alive, and so *Josephus* saith expressly that her former Husband was living when *Herodias* left him to

a Jew to *Herod*. Yet S. *August. de fid. & oper. c.* 19. leaves it doubtfull. But suppose him dead, since he dyed not childless leaving a Daughter, *Herod* could not lawfully marry his Relict.

Herodias. S. *Matth. c.* 14. S. *Mar. c.* 6. S. *Luc.* 3. 19. She was *Herod* the Great's Grandchild by *Aristobulus*. Her Ambition and Envy at her own Brother *Agrippa*'s Prosperity, made her put *Herod* upon a Journey to *Rome*, to obtain that he might be King: But *Agrippa* followed him with such accusations, that the Emperor *Caligula* banished him to *Lyons* in *France*. He would have spared *Herodias* for her Brother's sake, but she would accompany her Husband into Exile: see *Josseph. Ant. l.* 18. *c.* 9. who adds, *de bel. Jud. l.* 2. *c.* 16. that both *Herod* and *Herodias* fled into *Spain*, and that *Herod* dyed there. S. *Hieron. adv. Ruffin. l.* 2. writes that *Herodias* did thrust the Baptist's Tongue through with a bodkin, as *Fulvia* did *Cicero*'s. *Nicephorus l.* 1. *c.* 19. relates, that she buried the Baptists head in a secret place of the Palace: but *Theophylact* says, that *primum in Emesan repositum fuit*. *Comestor* speaks of its being buried in *Jerusalem*.

Salome was the Daughter of *Herodias*, and (as far as we can perceive by *Josephus*) her only Daughter: and so we may suppose that she was the Damosel that danced before *Herod*, and asked the Baptist's head. Her Father was that *Philip* who is by *Josephus* called *Herod*, and she was first marryed to another *Philip*, who is mentioned S. *Luc.* 3. 1. after his Death, to one *Aristobulus*, by whom she had three Sons; see *Josephus Ant. l.* 18. *c.* 7. We are told by *Nicephorus l.* 1. *c.* 20. that her Mother *Herodias* saw this *Salome*'s miserable end, for attempting to pass over a frozen River, the Ice breaking, she fell in to the Neck in water, and the fragments of the Ice closing, separated her head from the Body. But of this, *Baronius* well saith, *Esto fides apud autorem*; for by *Josephus*'s account it is more probable that she lived to see her Mother banished, than that her Mother saw her Death.

The Executioner that beheaded the Baptist. S. *Mar.* 6. 27. The Word is σπεκουλάτορα *i. e. Speculator*, as *Suidas*. It is originally a *Latin* Word, *Speculator*, and we have an account of its signification in *Seneca. de ira l.* 1. *c.* 16. and *de benef. l.* 3. *c.* 25. Some instead of *Speculatores* read *Spiculatores*, both in *Digest. l.* 48. *tit.* 20. *l.* 6. and in *Tacitus*, but my Books have *Speculatores* in both; and *Lipsius in not. in Tacit. Histor. l.* 1. says, that it is to be read so constantly, producing three ancient Inscriptions, in which it is writ so. Some derive it a *Speculando*, as the *Hebrews* call a publick Minister מרגל from רגל *speculari*. The *Syr.* hath turned it into ספלטר which word or one near to it occurs in *Schab. fol.* 108. 1. and in *Targum Jonath.* and *Jerus. in Gen.* 37. 36 and 39. 1.

Jesus Christ. He was inrolled in *Augustus*'s Censual Tables; see *Origen Hom.* 13. *in S. Luc. Tertull. contr. Marcion. l.* 4. *c.* 7. 19. *Orus. l.* 6. *c. ult.* and *l.* 7. *c.* 3. (*al.* 1.) In *Suidas in voc.* Ἰωσὴς, we read of another inrolling of him, viz. by the heads of the Priests, who having elected him in the place of a certain Priest that was dead (for one said that

that though he was of *Judah*, yet his ſtock was ſo mixed with the Tribe of *Levi*, that he might be elected upon his Mothers Teſtimony (his reputed Father being then dead) recorded his name thus, *Jeſus the Son of the Living God, and of the Virgin Mary*; but what credit the *Jew Theodoſius* deſerved, who imparted this as a great ſecret to one *Philip* a Chriſtian, and he to thoſe from whom *Suidas* had it, I know not. The ſame *Suidas* alledgeth *Joſephus*, ſaying, that ἐν τῷ ἱερῷ μετὰ τῶν ἱερέων ἠγιάζε, but though *Joſephus* doth make very honorable mention of *Jeſus*, yet I no-where find any ſuch paſſage in him. As S. *Baſil. in Conſtitut. Monaſt. c. 4.* ſays, that *Jeſus* to ſhew his obedience to his Parents, meekly underwent any bodily labour; ſo S. *Juſtin Martyr. contr. Tryph.* tells, that he wrought at the Carpenters Trade, made Ploughs, Yokes, *&c.* So S. *Mar. 6. 3. Is not this the Carpenter?* Every one was bound to teach his Son a Trade, *Miſn. in Kiddushim, c. 4. §. 14.* מסכת קדושין *in Kiddushim, c. 1. §. 43. Gemar. in Beracoth, fol. 63. 1.* ſo *Joſeph* taught Jeſus the Carpenters Trade. The Martyrologies ſay, that he returned out of *Ægypt* on the ſeventh of *January*. *Juvencus l. 1.* thought that his Parents, carried him with them every year to *Jeruſalem*, eſpecially after that he was of the age of twelve years, and S. *Auguſt. de Conſenſ. Evang. l. 2. c. 10.* ſeems to ſay that they carried him up before that age alſo, as ſoon and as often as they durſt for fear of *Archelaus*. When the *Jews* ſay to Chriſt, *Thou art not yet fifty years old, S. Joh. 8. 57.* it may ſeem ſtrange that they ſhould ſpeak of fifty years, when as, if *Theophylact* ſay truly, he was then only of the age of thirty three years; yea *Epiphanius, Har. 51.* ſays, that he was but thirty three years old at his Paſſion; ſee alſo *Euſeb. l. 1. c. 10.* and *in Chron. S. Auguſt. de Doct. Chriſt. l. 2. c. 20.* To this (not to take notice that S. *Chryſoſt.* and ſome Copies *ap. Euthym.* read, not fifty years old, but only forty) it may be ſaid, that his maturity of Judgment, experience and gravity might incline them to think, that he was towards fifty; or perhaps his ſorrows did make him look elder than he was; or they had reſpect to the Jubilee, and it is as if they had ſaid, Thou haſt not lived the time of one Jubilee; ſee *Theophylact* and *Severus in caten. gr.* Perhaps their meaning was no more than this, That he was not within the verge of old age; or finally they would pitch upon an age of which there could be no doubt; they were not certain that he was not forty, but they were ſure that he was ſhort of fifty. It may alſo ſeem ſtrange, that the Baptiſt ſhould ſay of Chriſt, *I knew him not*, S. Joh. 1. 31, 33. to which S. *Chryſoſt.* and *Theophylact* ſay, that thoſe words refer to the time before Chriſt's coming to S. *John* as he was baptizing, and it was by Revelation then that he knew him; S. *John* before that had not ſeen his Face, or known him by ſight, ὁ ἀπὸ ὄψεως ἔγνων ἔμπροσθεν. *Nonnus*. The *Jews* might ſuſpect that the Baptiſt gave ſo high a Teſtimony of him, for kindred or affection or former familiarity that had been between them; he therefore repeats it that he knew him not in any ſuch way, but by revelation only; ſee *Origen*, and S. *Cyril. in variis gr. in S. Joh.* Some ſentences are attributed to Chriſt, which we find not in ſacred Writ, at leaſt not in ſo many words,

words, as by S. *Hieron. ad Minervium* (*vel Minervium*) and *Alexandrum*, this, *Essore probati trapezita vel nummularii*; by *Cassian* this, *Ubi re invenerovibi judicabo*. The rest that concerns the Holy Jesus see in the New Testament, and Bishop *Taylor's Gr. Exemplar.*

Shepherds. S. *Luc.* 2. 8, *&c.* S. *Hieron. in Epitaph. Paulæ*, and *lib. quæst. in Genes.* says, that they kept their Flocks near the Tower of *Ader i. e. Gregis*, see *Gen.* 35. 21. *Arnobius in Psal.* 129. says, that the Angels appeared to them in the fourth Watch of the Night. Some can tell you the Number and Names of the Shepherds, but till they agree better among themselves, you are not bound to believe them.

Simeon. S. *Luc.* 2. 25, *&c.* S. *Athanas. de communi essentia Patris & Fil. & Spir. Sancti. Autor hom. de occursu Domini ap.* S. *Cyril. Hieros.* and *Autor de vit. & interit. prophet. ap. Epiphan.* say, that he was a Priest, and how far his taking Christ into his Arms, and blessing *Joseph* and *Mary* may favour this, I shall not determine; but *Theophylact* and *Euthymius* thought that he was not. Some make him the same with *Rabban Schimeon* the Son of *Hillel*, adding that both he and his Father *Hillel*, were removed from the Presidentship, because they differed somewhat from the rest of the *Jews* in their opinion touching the *Messiah*. The *Talmudists* do not make so frequent and honorable mention of *Rabban Schimeon*, as they do of other Presidents; and if he gave such an honourable Testimony of our Lord, we need not seek further for the reason why they do not. The forecited *Autor de vit. & interit. Prophet.* says, that he dyed full of years, and that the Priests would not vouchsafe him burial; but *Bede de loc. sanctis c.* 6. makes him to have been buried in the Valley of *Josaphat*. The story of his blindness and receiving sight upon his taking Jesus in his Arms, is rejected by *Baronius* as a Figment. And that deserves as little credit which *Eutychius* and *Almakinus* relate, *ap. Hottinger. Thesaur. p.* 369. that he was one of the seventy Interpreters, and lived three hundred and fifty years. Some (as S. *Chrysost.* and *Oecumen.* do inform us) took the *Simeon* mentioned, *Act.* 15. 14. to be this *Simeon*, but by a great mistake.

Anna. S. *Luc.* 2. 36, 37, 38. It is doubted whether she was a Widow about eighty four years, or only lived so many years in all, S. *Ambrose* inclined to the former, *Euthymius* to the latter. *Titus Bostr.* fansies that she said, This is the Worlds Redeemer, this Mankinds Saviour, *&c.*

The Eastern Wisemen or Magi. S. *Matth.* 2. 1, *&c.* There is no certainty either as to the time when, or the Country from whence they came. Some fetch them from *Arabia*, others from *Persia*, from *Chaldea* others; whom some would reconcile by saying, that *Chaldea* and *Persia* are sometimes comprehended under the name of *Arabia*; but whether this will satisfie, I know not. As to the time, some say that they came soon after our Saviours birth, others say that it was a year or two after. The ancients do affirm more unanimously that they were Kings, yet it is likely that they were not mighty Monarchs or potent Kings, but *Reguli*

or

or *Toparchæ*, Rulers of leſſer Cities or Territories, ſubordinate to the chief Ruler of the Country; *lecti proceres*, as they are ſtyled by *Juvencus*, *l.* 1. It is no leſs unanimouſly affirmed, that *Balaam*'s Prophecy of a Star that ſhould ariſe out of *Jacob*, lead them to the underſtanding of the Star, that lead them to Chriſt, *Origen l.* 1. *contr. Celſum*, and *Hom.* 13. *in Num. S. Baſil. in ſanctam Chriſti nativit. S. Chryſoſt. tom.* 7. *p.* 402. *S. Hieron.* and *Theophylact*; ſee the Author *oper. imperf.* and *Greg. Abulpharaius*. Yea ſome *ap. S. Ambroſ. in S. Luc.* 2. and *ap. Theophylact* report, that they were of the Poſterity of *Balaam*, (ſee alſo *Origen hom.* 13. *in Num.*) and S. *Hieron.* ſays, that they were his Diſciples and Succeſſors; others have thought that they were the remains of the School of *Daniel*. It was generally held by the Ancients, that they practiſed unlawful Arts, S. *Juſtin Martyr contr. Tryph. Origen l.* 1. *contr. Celſum. Tertul. de Idololat. c.* 9. S. *Baſil ubi ſupra*, S. *Hilary*, S. *Ambroſ. in S. Luc.* 2. S. *Auguſt. ſer.* 2. *de Epiphan. Nicetas in caten. gr. in S. Matth. tom.* 2. *Chryſol. ſer.* 156. and to them we may add *Theophylact*, whereas I have as yet found none of the contrary opinion, but the Author *oper. imperf.* Some later writers are of opinion that the Star went before them only from *Jeruſalem* to *Bethlehem*, but S. *Baſil ubi ſupra*, S. *Chryſoſt.* S. *Greg. Nazianzen. orat.* 4. *Chryſologus ſer.* 156. *Nicetas ubi ſupra*, and *Euthymius* thought that the Star was alſo their guide from the Eaſt to *Paleſtine*. S. *Chryſoſt.* and *Theophylact* conceived, that the Star deſcended into the lower part of the Air, that it might point out the Houſe where the Child was; yet S. *Cyril. in caten. gr.* denies this, but gives us not the reaſon of his denial. *Autor oper. imperf.* gives us a relation of a Writing under the name of *Seth*, that foretold of a Stars appearing, *&c.* but he confeſſes that it is uncertain.

The Infants of *Bethlehem*. S. *Matth.* 2. 16. They ſuffered for Chriſt before he ſuffered for them (*teſtimonium Chriſti ſanguine litaverunt. Tertul. contr. Valentin. c.* 2.) and therefore are by the Ancients reputed and ſtyled Martyrs; ſee S. *Ireneus l.* 3. *c.* 18. *Origen hom.* 3. *in diverſos*, S. *Cyprian. plebi Thibari conſiſtent. S. Hilary*, S. *Auguſt. epiſt.* 28. *Fulgent. de Epiphan.* Some ſay that the Souldiers gave order that all the Children of ſuch an age, ſhould be brought into one place, and this being done (the poor Parents ſuſpecting nothing) they executed *Herod*'s inhumane pleaſure upon them. *Comeſtor* ſays, that the greateſt part of them was buried three Miles from *Bethlehem*, towards the South. *Greg. Abulpharaius* relates, that *Autognius* a Philoſopher, gave notice to *Auguſtus* of the Magi's coming ſo far to worſhip a Child newly born, and that *Auguſtus* ſent to *Herod* to be informed more fully, who writ back what diſcourſe he had with the Magi, and the Maſſacre of the Infants. The number of which was certainly very great, but the *Æthiop.* Liturgy and *Greek* Calendar, ſpeaking of fourteen thouſand ſwell it too much, yet are very modeſt in Compariſon of others.

The Apoſtles. There was an ancient Tradition that our Lord commanded them not to depart from *Jeruſalem* till the end of twelve years, *Euſeb. l.* 5. *c.* 18. Accordingly S. *Chryſoſt. hom.* 69. *in S. Matth.* ſaith, that

they remained a long time in *Judea* before they went to other Nations. Before their departure they agreed on a summary of the Christian Faith, which should be the Rule and Ground-work of their future Preaching, *Ruffin. in Symbol. Apost.* We are told by *Socrates l.* 1 *c.* 19. that they divided the Provinces by Lot, but this seems not to be very consistent with that which S. *Chrysost.* and *Oecumen. in Act.* say, that they did not use Lots after the Holy Ghosts descent upon them. *Theodoret*, S. *August.* and *Euthymius in Psal.* 67. say, that all the Apostles sprung from the Tribes of *Judah*, *Zabulon*, and *Naphtali*. *Tertul. de baptist. c.* 12. and *Euthymius in Act.* 1. 5. thought that they did receive *John*'s Baptism, but S. *August. Epist.* 108. leaves it doubtful, whether they received his or Christ's; though he thinks it more probable that they received Christ's; yet methinks we should not doubt but that the two Disciples of the Baptist, mentioned S. *Joh.* 1. 35. were baptized with his Baptism. We read in a certain Book, this saying ascribed to the Apostles, *Blessed is he that fasts that he may feast the Poor.* See the rest in Dr. *Cave's Introduction.*

S. Peter. *Theophylact* is positive that he was the Baptist's Disciple, as well as his Brother S. *Andrew*; whereas he is called *Simon Barjona*, some Copies instead of Ἰωνᾶ have Ἰωάννα or Ἰωαννᾶ or Ἰωάννου, the Vulg. in S. *Joh.* 21. *Joannis. Nonnus* Ἰωάννου, and so some (says S. *Hieron. in S. Matth.* 16.) thought *Jona* to be writ corruptly for *Johanna*; but the Oriental Versions accord with the usual reading. There is some question when the name of *Cephas* or *Peter* was given him, whether when Jesus said, Thou shalt be called *Cephas*, S. *Joh.* 1. (as S. *August. de consens. Evang. l.* 2. *c.* 17. and 53. *l.* 4. *c.* 3.) or when he ordained him an Apostle S. *Mar.* 3. (as S. *Cyril. Alex.*) or finally, when he said, Thou art *Peter*, S. *Matth.* 16. *Lyra in S. Matth.* 27. reports out of *Itinerarium Clementis*, that his Custom was to continue in Prayer from the first Cock-crowing, weeping for his Lord and Master.

S. Andrew. Who that other Disciple of the Baptist was, that left him together with S. *Andrew* to follow Jesus, we can only conjecture; some think that he was some obscure Disciple, others that he was the Evangelist himself, *viz.* S. *John*, who after this manner conceals his Name; others that he was S. *Philip*; *Epiphan. Hær.* 51. that he was either S. *Philip*, or S. *John*, or his Brother S. *James*. S. *Chrysost. Theophylact*, *Theodor. Mopsuest. in caten. gr. in Joan.* and *Euthym.* make mention of the two first Opinions. See S. *Cyril. Alex.*

S. James the Great. Whether he was surnamed the Great for his stature, or for his age, being elder than the other S. *James*, or for that he was a Disciple before the other, or because he was the first Martyr of the Apostles, or for the peculiar honour vouchsafed him, in being admitted to more intimate familiarity with Christ, I do not take upon me to determine. In the *Jewish* writings there is frequent mention of *R. Jacob* the Son of *Vna*; but I cannot easily be perswaded that he was the same with our Apostle. Some say, that *Saffa* and *Saffra* a City three Miles distant from *Nazareth* was the Birth-place of S. *James* and S. *John*; but *Theophylact*

last in S. Matth. 11. 21. says, that they were of *Bethsaida*. So *Kirstenius's Arab.* MS. says of S. *John*, that he was of the City *Bethsaida*, and the Tribe of *Zabulon*. And therefore it seems to be a mistake in the *Compendium* of S. *Matthew's* Life *in Caten. gr. tom.* 2. when it says, that they were of the Tribe of *Benjamin*, they had both of them an Inheritance left by their Father; so *Nicephor. l.* 2. *c.* 3. he is said to have converted *Philetus* and *Hermogenes* who had been fam'd Magicians, and afterwards erred again from the Truth; but *Baronius An.* 44. *Num.* 2. reckons this, *inter ea quæ incerto autore scripta ferunntur. S. August. in Gal.* 2. *Euseb. Emissenus*, and the *interlin. Gloss.* are alledged, as saying that this S. *James* was the first Bishop of *Jerusalem*, and S. *Ambros. in S. Luc.* 9. says of him, *Primus solium sacerdotale conscendit.* Our Saviour surnamed him and his Brother, *Boanerges*, *Sons of Thunder*, as it is interpreted *S. Hieron. in Isa.* 62. and and *Dan.* 1. and *Philemon v.* 1. also *de nomin. Hebr.* will have *Boanerges* to be corrupted for *Benereem* (בני רעם) which hath exactly that signification; but *Benereem* not being found either in the Oriental Versions, or in any Copy *Greek* or *Latin* that I have seen, it is best to adhere to the usual reading *Boanerges*, *i. e.* בני רגז or בני רגש the *Syr.* and *Pers.* have רגש, all which may have the same signification, *viz. Sons of Commotion*, or *Concussion*. The *Targum in Psal.* 81. 8. instead of *Thunder*, reads, *The secret place of the House of my Majesty*, and so perhaps Sons of Thunder, are no other than Embassadors of the Divine Majesty. *Theophylact in S. Mar.* 9. 2. calls S. *James*, *Theologum vocalissimum*, as he doth S. *John in præfat. ad S. Joan.* perhaps he herein alludes to the Name *Boanerges*. Some tell us that as he was lead to Execution he cured a Paralytick, and call the place where he suffered, *Forum rerum venalium*.

2. John. S. *Hieron. contr. Jovin. l.* 1. calls him an Apostle, an Evangelist, a Prophet, and a Virgin. *Polycrates ap. Euseb. l.* 5. *c.* 24. adds that he was a Martyr and Doctor; yea a Priest (*Pontifex ejus*, as S. *Hieron. de vir. illustr.* translates it, *a Priest of Christ*) and wore the *Petalum*. S. *August. in S. Joh.* 18. 15. would not have us to affirm rashly who the Disciple was, that is said there to have followed Jesus with S. *Peter* into the High Priests Palace, but inclines to think, as divers of the Ancients do, that it was S. *John*. *Nicephorus l.* 1. *c.* 28. and *l.* 2. *c.* 3. says, that in his House Christ eat his last Passover, and in it instituted the Sacrament of the Supper; but *l.* 1. *c.* 28. he delivers it only with an *Ut aiunt*, and S. *Chrysost.* and *Theophylact* are against it, for they were of opinion, that none of the Apostles had an House in *Jerusalem*, otherwise they would have invited their Master to eat the Passover with them, and that the Master of the House where it was eaten, was an unknown Person; see them *in S. Matth.* 26. 17. see also S. *Luc.* 22. 8. *&c. Arcas in Rev.* 7. 4. affirms that S. *John* went not from *Jerusalem* to *Ephesus*, till after the Blessed Virgins Death. Some say that he was of the age of thirty one years when he stood by the Cross of Jesus.

3. Philip. See above in S. *Andrew*. *Clemens Alex. Strom. l.* 3. says, that he was the Disciple mentioned, S. *Matth.* 8. 21, 22.

3. Bartho-

S. Bartholomew. *Dionysius de mystica Theolog. c.* 1. alledgeth this sentence of his, ὁ θεολόγος Βαρθολομαῖος φησι, τὴν θεολογίαν εἶναι, καὶ ἐλαγχισμὸν, καὶ τὸ εὐαγγέλιον πλατὺ, καὶ μέγα καὶ ἄυξησις συντετμημένον, see *Maximus* and *Pachymares*.

S. Matthew. There is some question whether *Levi* mentioned, S. *Mar.* 2. 14. S. *Luc.* 5. 27, 28. was the same with S. *Matthew*. *Origen l.* 1. *contr. Celsum*, and *Heracleon ap. Clement. Alex.* say, that he was not; yet the same *Origen Præfat. in Epist. ad Roman.* S. *Hieron. in S. Matth.* 9. and *de vir. Illustr.* S. *August. de consens. Evang. l.* 2. *c.* 26. S. *Chrysost. ap. Aquin. in S. Mar. Theophylact in S. Mar. Constitut. l.* 8. *c.* 22. say that he was. *In Sanhedr. fol.* 43. 1. five Disciples of Jesus are named, and the first is called נצר. The Compendium of his Life, *in caten. gr. tom.* 2. makes him to have been of the Tribe of *Benjamin*, but *Kirstenius's Arab.* MS. says, that he was of the Tribe of *Issachar*; perhaps he was of neither, for the same MS. affirms, that he was of the City *Nazareth*, which was in the Tribe of *Zabulon*. In *Euthym. in Psal.* 67. he is said to have lived at *Capernaum*, others suppose that he dwelt at *Tiberias*. The foresaid MS. adds, that he was buried in *Arthagena Cæsareæ*; whether this *Arthagena* be some place belonging to *Cæsarea*, or within the Territories of it, to which later times have given that Name, I have not learnt.

S. Thomas. *Theodoret. Quæst.* 16. *in Num. Nonnus* calls him διώνυμος, as making *Thomas* and *Didymus* two distinct Names, which *Sedulius l.* 4. also doth; but some will not allow this, saying, that it is the same Name, only exprest in different Languages; but it may seem by *Eusеb. l.* 1. *c. ult.* that he had also the name of *Jude*, and then he was certainly διώνυμος, had two names at least. S. *Chrysost. in S. Joh.* 11. admires the change wrought in this Apostle, who was so timorous before Christs Ascension, and yet so constant and couragious in Preaching the Gospel afterward; he judged those words of his *v.* 16. to be an Argument of his timidity, *viz. Let us go and dye with him.* He feared that, if they went so near *Jerusalem* as *Bethany* was, the *Jews* would put them to Death; so S. *Chrysost.* and to the same purpose *Theophylact*, *Theodor. Mopsuest.* and *Euthymius*. Yet the same S. *Chrysost.* acquaints us that there were some who said, that *Thomas* desired to Die. So *Origen* and *Ammonius in caten. gr. in S. Joh.* and *Juvencus l.* 4. say, that in those words he exhorted the other Apostles to despise the *Jews* lying in wait, and to lay down their Lives for Christ. See *Nonnus*.

S. James of *Alpheus*, *i. e.* the Son of *Alpheus*, as not only we but also all the Oriental Versions do Translate it, S. *Mar.* 3. 18. I shall not ingage in the endless disputes about this Apostle, but with Mr. *Thorndike* and others, suppose him to be the same with him who is called *James* the less, S. *Mar.* 15. 40. and the Lords Brother, *Gal.* 1. 19. or the Brother of Jesus, who was called Christ, *Joseph. Ant. l.* 20. *c.* 8. and who was Bishop of *Jerusalem*. It is the received opinion, that he was called *less* or *little*, with respect to S. *James* the Son of *Zebedee*; see S. *Hieron. contr. Helvid, &c.* though some say that he was called so in respect of

another

another *James* who was his Uncle, *i.e.* his Father *Alpheus*'s Brother, and S. *Jude*'s Father. He was a Publican (ſaith S. *Chryſoſt. hom.* 32. *in* S. *Mat.*) and dwelt at *Capernaum*, as ſaith *Euthym. in Pſal.* 67. S. *Hieron. in Pſal.* 37. *Elias Cretenſis* and *Theophylact* thought that he was the young Man mentioned, S. *Mar.* 14. 51. and *Epiphan. Har.* 78. favours this. But if he lived to the age of ninety ſix years in all, and yet but about twenty four years after Chriſt's Paſſion, (both which *Epiphanius* affirms) he could not be a young Man then, being ſeventy years old or more; but perhaps the Tranſcribers miſtook the Numeral Letters in *Epiphanius*, and ſo perhaps S. *James* did neither live ſo much as ninety ſix years in all, nor ſo little as but about twenty four years after Chriſts Death; for *Euſeb. in Chron.* and *S. Hieron. de vir. illuſtr.* ſay, that he lived thirty years after it. Some ſay that he was ſo like Chriſt both in countenance and carriage, that *Judas* thought it neceſſary to give thoſe that came to apprehend Jeſus, a Sign; leaſt they ſhould miſtake the one for the other. *Clemens Alex. ap. Euſeb. l.* 2. *c.* 1. ſaith, that the Lord after his Reſurrection endued with Knowledge *James* the Juſt, and *John*, and *Peter*, which they imparted to the reſt of the Apoſtles, and they to the Seventy. By Knowledge I ſuppoſe is meant a greater meaſure of it, by reaſon of which thoſe three were looked upon to be Pillars. We are told by *S. Chryſoſt. hom.* 5. *in S. Matth.* that he was ſo neglective of his Body, that all the parts of it were in a manner dead; and that his very forehead had contracted a Callouſneſs by his frequent throwing himſelf on the floor, when he prayed. He was called *Oblias*; and *Hegeſippus ap. Euſeb. l.* 2. *c.* 23. and *Epiphan. har.* 70. interpret it to ſignify a Wall or Munition, perhaps from אבולא *murus, vallum, munimentum*, or from עזר which is the ſame with מבצר *munitio*, ſays *Kemchi*. Some later Writers report, that ſeven Years after Chriſts Aſcenſion, preaching to the people, he was thrown down from the Stairs on which he ſtood, and was ſo hurt thereby that he halted ever after. His Monument remained not far from the Temple till the time of *Hegeſippus*, who relates this; yet S. *Hieron. de vir. illuſtr.* tells of ſome who ſaid that he was buried in Mount *Olivet*, but adds that they erred therein.

9. **Simon.** I ſhall not determine either why he is called the *Cananite* (whether from *Cana* as it ſignifies Zeal, or as it was the name of a Town, S. *Hieron.* ſeems not to reject either Opinion) or why he is named the *Zelot*, whether from his flagrant Zeal to propagate the Goſpel, as *Nicephor. l.* 2. 40. or for that he had been of the Sect of the *Zelots*, of which we have frequent mention in *Joſephus*. *Origen. l.* 2. *contr. Celſum*, calls the two Diſciples to whom Jeſus appeared in the Way to *Emmaus*, *Simon* and *Cleopas*; but that he intended this *Simon*, I cannot ſay. Perhaps he intended *Simon Peter*, who is ſuppoſed by ſome to have been *Cleopas*'s Aſſociate.

10. **Jude.** *al. Thaddæus*, and *Lebbeus*, חודה is named the laſt of the five Diſciples of Jeſus mentioned by the *Talmud*, *Sanhedr.* 43. 1. S. *Hieron. contr. Helvid.* as alſo *in Gal.* 4. makes this Apoſtle to be ſurnamed *Zelotes*,

and *Sophronius* says that *Simon* the *Cananite* was also called *Jude*; see also the short account of the Apostles before *Oecumen. in Act. Apost.* S. *Jude* was an Husbandman say the *Constitut. l.* 2. *c. ult.* in the Title of the Chapter. In S. *Luc.* 6. 16. and *Act.* 1. 13. he is called *Judas* of *James*, and the *Syr.* and *Arab.* render it, the Son of *James* in both places, as also the *Æthiop.* doth, *Act.* 1. 13. but in the Epistle of S. *Jude*, *v.* 1. he is both in the *Greek*, and in the Oriental Versions, expresly styled the Brother of *James*. Since then S. *James* was the Son of *Alpheus*, it is very probable that S. *Jude* was so also; and what if *Levi* the Son of *Alpheus* mentioned S. *Mar.* 2. 14. was the same with this *Thaddaus*? *Theodoret. quæst.* 16. *in Num.* says expresly, Θαδδαῖος ὁ καὶ Λιβεὶ. And *Grotius* conjectures from *Origen l.* 1. *contr. Celsum*, that some Copies in his time, read, Λεβὶν or Λευὶν instead of Θαδδαῖον, S. *Mar.* 3. 14. as he doth also that *Clemens Alex.* calls him *Levi*, when he gives us the names of four Apostles from *Heracleon*, thus, *Matthew*, *Philip*, *Thomas*, *Levi*. So that if it was not the received opinion that *Levi* was the same with S. *Matthew*, and that made probable by many concurrent circumstances, I should be apt to think that he was this *Thaddæus*.

S. Matthias. He taught that the flesh is to be overcome and tamed, in no wise indulged and yielded to; and the Soul to be fed and nourished with Faith, and saving Knowledge; see *Clem. Alex. Strom. l.* 3. *Euseb. l.* 3. *c.* 29. The same *Clem. Alex. Strom. l.* 7. alledgeth this sentence of his, If the Neighbour of a chosen Person sin, the chosen Person hath sinned; for if he had demeaned himself as he ought, his Neighbour would have reverenced his Life so, that he would not have sinned. And *Strom. l.* 2. he alledgeth this, That if we admire things, it will be a step to further Knowledge. Also *Strom. l.* 4. he seems to make *Matthias* the same with *Zacchæus*. Some think that he was very skilful and knowing in the Law. There are various Opinions of the place and manner of his Death. The *Martyrol. in Febr.* 24. says, that he suffered in *Judea*.

S. Paul. al. *Saul.* Some have thought that he was one of them of *Cilicia*, that disputed with S. *Stephen*. Perhaps he calls himself an Abortive, because he was taken in over and above the number of twelve Apostles; just as the Vulgar sort at *Rome*, called the supernumerary Senators Abortives, see *Sueton. in Octavio c.* 35. In what year of Christ, or of his own Age, he was converted, and how many years he lived after his Conversion, there is no *Constat*; that which *Fasciculus temporum* saith, that he was about twenty six years of age at his Conversion, seems very probable; and yet he is called a young Man, *Act.* 7. just as *Polybius l.* 2. calls *Annibal* a young Man; and yet he was of the age of twenty six years then or very near it. So *Ptolomæus* is called *immaturus juvenis* in *Justin*, *l.* 24. and νέος παντελῶς by *Diodor. Sicul. in excerptis Constantin. Porphyrogen.* when *Philadelphus* his younger Brother had reigned in *Ægypt* some years. Yea when *Cicero in Cat.* says, *Qui citius Adolescentiæ senectus quam pueritiæ Adolescentia obrepit*, doth he not seem to comprehend all the time between Childhood and old Age, under *Adolescentia*? and

Phavorinus

Phavorinus in voc. νεανίσκος says, that from twenty three years to thirty four or forty one, a Man may be called ſo.

Judas Iſcariot. S. *Matth.* 10. 4. 26. 14, 25, 47. 27. 3. S. *Mar* 3. 19. 14. 10, 43. S. *Luc.* 6. 16. 22. 3, 47. S. *Joh.* 12. 4, 5, 6. 18. 3, 5. *Act.* 1. 16, 25. The *Syr. Arab.* and *Perſ.* read, S. *Joh.* 6. 71. and 13. 2, 26. *Judas* the Son of *Simon*, as we alſo do (though in the *Greek* there is no more than *Judas of Simon*) ſo that it ſeems one *Simon* was the Father of this unhappy Son. *Caninius de locis No. Teſtam. c.* 13. tells of ſome that ſaid, that *Judas* was *Natione Gallus*, but it is probable that they ſaid this only by way of abuſe to that Nation. We do not oblige any Man to believe, that before his being called to be an Apoſtle, he was guilty of ſuch prodigious crimes as ſome impute to him; he wrought Miracles (S. *Ambroſ. in Rom.* 9. S. *Hieron. l.* 2. *contr. Jovinian. Anaſtaſ. Nicen. qu.* 23. *Iſidor. Peluſ. epiſt. l.* 3. *ep.* 44. *Victor Antioch. in S. Mar.* 9. 38. and *Theophylact in S. Mat.* 26. and S. *Mar.* 3.) caſt out Devils, (*S. Cyril Hieroſ. Catech.* 7. and *Leo*) healed the ſick, (*Leo ibid.*) and yet S. *Hieron. in S. Matth.* 26. 48. tells us, that he aſcribed our Saviour's Miracles to the Power of *Magick*. The Opinions of Modern Writers about his Death are various, but the Ancients (not one of them that I have yet met with diſſenting) ſay that he hanged himſelf; and *Munſter*'s *Heb.* the *Syr. Perſ.* as alſo the *Goth.* and *Saxon* do all favour this. *Juvencus l.* 4. either uſing a poetical Licence, or following ſome ancient Tradition, ſays, that he hanged himſelf on a fig-tree. *Origen* ſeems to have thought that he dyed before Chriſt's Death, and S. *Auguſt. in Pſal.* 108. is of that Opinion; yet in *quaſt. No.* and *Vet. Teſtam. l.* 2. *qu.* 47. he is doubtful of it, and unwilling to determine what day or what time he dyed. Alſo *in Pſal.* 108. he ſeems to ſay that his Progeny was wholly extinct within one Generation. *S. Chryſoſt. S. Cyril Alex. Leontius, Theodorus, Heracleot. Theophylact* and *Euthym.* thought that *Judas* did not know Jeſus then, when he asked, *Whom ſeek ye?* S. Joh. 18. 4. and S. *Chryſoſt.* adds, that he fell to the Earth together with thoſe that came to apprehend Jeſus; who if he had pleaſed could have oppoſed more than twelve Legions of Angels to them, every one of which could have done more than all *Caſar*'s Legions, though he proudly boaſted of them, that *vel Cœlum dirnere poſſent*; ſee *A. Hirt. de bel. Hiſpan. in fin.* Thirty Shekels or pieces of Silver was the price of a Servant, *Exod.* 21. 32. and for this *Judas* ſold his Maſter. Some ſay that he was buried in the Field, which was purchaſed with that Money.

The LXX. or LXXII. Diſciples. S. *Luc.* 10. 1, *&c.* Some Copies and ancient Writers ſay, that they were LXX. others that they were LXXII. accordingly the Verſions differ, the *Syr. Arab.* and *Ethiop.* have LXX. the *Perſ.* LXXII. the *Saxon* hath LXXII. and the *Goth.* but LXX. Whatſoever their preciſe number was, *Euſeb. l.* 1. *c.* 12. tells us, that he could no where find a Catalogue of them. Yet both he and *Epiphan.* name *Matthias* abovementioned, *Barnabas* and *Juſtus* as being of that number. *Euſebius* adds *Soſthenes, Thaddæus* and *Cephas*, as *Epiphanius* doth the VII. Deacons, *Act.* 6. S. *Mark*, S. *Luke*, *Apelles*, *Rufus* and *Niger*; ſee

Epiphan. Har. 20. and in *Anacephal.* The Ancients (ſays *Grotius*) do probably think that *Cleopas* and his Companion mentioned S. *Luc.* 24. 13, *&c.* were of the LXX. and of *Andronicus* and *Junias*, or *Julias*, *Rom.* 16. 7. *Origen* ſaith, that perhaps they were of that Number. The ſhort account of the Apoſtles and ſome others before *Oecumen. in Act.* mentions *Linus* as one of them, as the *Martyrol. in Feb.* 22. doth *Ariſtion*, alledging *Papias*, but *Papias* only ſaith, that he was a Diſciple of the Lord. There are thoſe that name others. *Dorotheus* hath given us a Catalogue of them, but of no great Authority; yea, concerning ſome of thoſe who are mentioned by *Euſeb.* and *Epiphan.* there is ſome queſtion made, whether they were of the LXX. or no. *Euſebius* names *Thaddæus* and *Cephas*, but of *Thaddæus* ſays only, φάσι. There are that ſay, that he was one of the LXX; and whereas many fanſy, that the *Thaddæus* that was ſent to *Agabrus*, was of the LXX, S. *Hieron. in S. Matth.* 10. ſays expreſly, that *Thaddæus* the Apoſtle (as Eccleſiaſtical Hiſtory delivered) was ſent to him. As to *Cephas*, there is only the Authority of *Clemens Alex.* (unleſs you add *Dorotheus*) and the *Cephas* that he ſpeaks of, is he whom S. *Paul* reſiſted at *Antioch*; for whereas moſt *Greek* Copies, and the *Arab.* read *Peter*, *Gal.* 2. 11. he with ſome *Greek* Copies, and the *Syr.* and *Æthiop.* reads *Cephas*. But the Perſon whom S. *Paul* reſiſted (whether you call him *Peter* or *Cephas*) is underſtood to be S. *Peter* the Apoſtle by *Tertull. præſcript. adv. Her. c.* 23. and *l.* 4. *contr. Marcion. c.* 3. S. *Cyprian epiſt. ad Quintum vel Quintinum*, S. *Ambroſ.* S. *Chryſoſt. Primaſ. Oecumen.* and *Theophylact.* There were ſharp debates between S. *Hieron.* and S. *Auguſt.* about the Expoſition of *Gal.* 2. 11. but they in this agreed that S. *Peter* was the Perſon there ſpoken off: Yea S. *Hieron.* was ignorant of any *Cephas* beſide S. *Peter*, and in *Gal.* 2. ſets himſelf to refute thoſe, that held that S. *Paul* ſpeaks there of another *Cephas*. *Epiphanius* names S. *Mark* and S. *Luke* as being of the LXX, and with him agree *Origen in Dialog. de recta fide*, *Kirſtenius's Arab. MS. Nicephor. l.* 2. *c.* 43. and *Euthym.* but the laſt of theſe bears Teſtimony only as to S. *Luke*, our Church alſo may ſeem by the Goſpel appointed for S. *Luke's* Day, to have been of the Opinion, that he was of the number of the LXX; but S. *Auguſt. de conſenſ. Evang. l.* 1. *c.* 1, 2. ſeems to be of Opinion that they were not of that number, and *Papias ap. Euſeb. l.* 3. *c. ult.* ſaith of S. *Mark* that he was not an hearer and follower of Chriſt, as S. *Hieron. in proem. in S. Matth.* aſſerts that he did not ſee him; and *in Iſa.* 65. he ſaith that S. *Paul* begat S. *Luke*, and S. *Peter* S. *Mark*. So that it may ſeem doubtful whether theſe two were of the number of the LXX or no.

Our Lord's Brethren. S. *Matth.* 12. 46, 47. S. *Mar.* 3. 31, 32. 6. 3. S. *Luc.* 8. 19, 20. S. *Joh.* 2. 12. 7. 3, *&c. Act.* 1. 14. 1 *Cor.* 9. 5. *Gal.* 1. 19. They were his Brethren, either as being the Sons of *Joſeph*, (his reputed Father) *viz.* by a former Wife, which he had before our Lords Mother was eſpouſed to him; or as being the Sons of our Lords Aunt, *i.e.* his Mothers Siſter, and ſo his Couſins, for in the Scripture Couſins are frequently ſtyled

ſtyled Brethren; ſee S. *Auguſt. queſt. Evang. l.* 3. *c.* 16. There are four ſo called S. *Matth.* 13. 55. of two of which, *viz. Simon* and *Joſeph* we know nothing, (ſays *Origen*) but the other *James* and *Jude* we believe to have been of the twelve Apoſtles. It is true the Brethren of the Lord are mentioned as diſtinct from the Apoſtles, *Act.* 1. and 1 *Cor.* 9. but we cannot conclude thence, that none of them were Apoſtles, but only that ſome of them were not. The οἱ παρ' αὐτοῦ, S. *Mar.* 3. 21. were perhaps his Brethren, (ſee *Theophylact*) or his Friends, or Kinſmen as we render it; ſee the Oriental Verſions and *Euthym.* The Comment. on S. *Mar. ap. S. Hieron.* underſtands by them his Diſciples, and ſaith, that they thought their Maſter to be beſide himſelf. But it is not very probable that his Brethren, or Friends, or Kinſmen had that Opinion of him; and S. *Mark*'s words are ἔλεγον ὅτι ἐξέστη, where ἔλεγον may refer not to οἱ παρ' αὐτοῦ, but to the Multitude of the *Jews* then preſent. They, *i. e.* the Multitude ſaid, *He is beſide himſelf*, ſome make the ſenſe to be, that thoſe that were with Chriſt in the Houſe, went out to reſtrain the Multitude, who thronged ſo that they ſaid of them, (*viz.* of the Multitude) that they were Mad. According to theſe αὐτῶν and ἐξέστη refer not to Chriſt, but to ὄχλος, *v.* 20. They that pleaſe may conſult the MS. *Cant.*

Our Lords Siſters. S. *Matth.* 13. 55. S. *Mar.* 6. 3. *Epiphan. Har.* 78. and *Theophylact in S. Matth.* 13. ſay that they were two, and that their Names were *Mary* and *Salome*, not *Eſther* and *Thamar*, as in *Nicephor. l.* 2. *c.* 3.

Nathanael. S. *Joh.* 1. 45, &c. 21. 2. Some ſuppoſe that he was the ſame with S. *Matthias*, becauſe the two Names *Nathanael* and *Matthias* agree in ſignification; others ſuppoſing that *Simon* the *Cananite* was of *Cana* in *Galilee*, as *Nathanael* was, have conjectured that *Nathanael* was the ſame with that *Simon*; ſee the *Menalog.* 6. *Id. Maii.* ſome fanſy that he was the ſame with the Apoſtle S. *Bartholomew*, and ſay that many both anciently and of later times were of this Opinion; yet after all they produce none more ancient than *Rupertus Tuitienſis*, who indeed mentions this Opinion ſaying *fortaſis*, Perhaps he was the ſame with S. *Bartholomew*; but he mentions alſo another Opinion, *viz.* S. *Auguſtine*'s, who both in *Pſal.* 65. and in S. *Joh.* is poſitive that *Nathanael* was none of the twelve Apoſtles. There want not ſome who have ſuppoſed, that he was the ſame with S. *Stephen*, for S. *Stephen* ſaw Heaven opened, which Jeſus told *Nathanael* that he ſhould do; beſides S. *Stephen* was skilful in the Law, and S. *Auguſt. ibid.* ſaith the ſame of *Nathanael*, that he was learned and skilled in the Law, and the like *Encomium* is beſtowed on him by *S. Cyril. Alex.* S. *Chryſoſt.* and *Theophylact*, that he was very ſtudious in the Scripture, and a diligent ſearcher after the Truth. *Epiphanius Har.* 23. ſaith, that he was the other Diſciple that was with *Cleopas*, when Jeſus appeared to them, S. *Luc.* 24. ſome have thought that he was Brother to S. *Philip. Origen* and S. *Auguſt.* obſerve that *Nathanael*'s words, S. *Joh.* 1. 46. may be read either by way of Interrogation, *Can any good come out of* Nazareth?

or

or by way of Affirmation, *Some good may come out of* Nazareth, S. *Chryſoſt.* and S. *Cyril Alex.* incline to the former, S. *Auguſt.* to the latter.

The Governour of the Feaſt. S. *Joh.* 2. 8, 9, 10. Some will have the *Architriclinus* to have been no more than the chief gueſt at the Feaſt, but S. *Chryſoſt. Theophylact* and *Severus Antioch. in catch. gr. in S. Joh.* ſay, that he was the Moderator of it, preſided in, managed, and ordered it. *Eccleſiaſticus* c. 32. v. 1, 2. gives a lively deſcription of him, and how he was to demean himſelf; for our Tranſlators, and other judicious Perſons, do by Governour there, underſtand the Ruler of the Feaſt, and the *Greek* Vulg. *Syr.* and *Arab.* do all favour this Interpretation, though ſome have been chaſtiſed ſeverely for it. S. *Chryſoſt.* and *Theophylact* ſay, that this Office was committed to thoſe that were themſelves ſober and temperate. *Gaudentius Brixian. tract.* 9. affirms, that among the *Jews* one of the Prieſts uſed to be choſen in Marriages, for this Office. They that pleaſe may ſee how *Athenæus, l.* 10. deſcribes the Office of the ὀινοχόου, who were alſo called ὀφθαλμοὶ, and how *Plutarch Sympoſiac. l.* 1. *c.* 4. deſcribes the Office of the συμποσιάρχου.

They that ſold Oxen, Sheep, and Doves. S. *Matth.* 21. 12, 13. S. *Mar.* 11. 15, 17. S. *Joh.* 2. 14, 15, 16. S. *Hieron. in S. Matth.* S. *Auguſt. in S. Joh.* and *Theophylact in S. Mar.* ſay, that theſe Oxen, *&c.* were ſold to ſuch as came to ſacrifice, and this ſaved them that came from far, the labour of bringing their Bullocks, Lambs, *&c.* along with them. By ſellers of Doves, ſome underſtand thoſe that taught or trained them up to fly with or carry Letters; ſee *Selden de Diis Syr. Synt.* 2. *c.* 3. *& de jur. nat. l.* 4. *c.* 5. theſe were ſo infamous among the *Jews*, that they were not admitted to give Teſtimony in any cauſe, *Miſn. in Sanhedr. c.* 3. § 3. Of the fifteen Officers of the Temple mentioned in *Miſn. in Shekal, c.* 5. § 1. עַל הַקִּנִּין the chief Overſeer of the Birds or Turtles was one, and ſome may conjecture, that it was this Officer or his Under-officers and Servants, that ſold Doves. S. *Hieron.* ſays, that the Prieſts themſelves ſold Oxen, Sheep, and Doves; now if the Prieſts or any Officers of the Temple, to whom it appertained to preſerve it from Prophanation, did themſelves prophane it, our Saviour had ſtill more cauſe to expreſs ſo great indignation. Another of the Officers mentioned in *Shekal* was עַל הַשּׁוֹטְרִין the Officer of the Whip, who whipped or ſcourged thoſe Prieſts or Levites that were aſleep when they ſhould have watched in the Temple, (ſee the Gloſs) and our Saviour turned now Officer of the Whip, and ſcourged the profaners of the Temple out of it. *Origen. in S. Joh.* ſays, that this Action demonſtrated a greater power, than the Miracles of turning Water into Wine, giving ſight to the Blind, or raiſing the Dead, and *Hom.* 15. *in S. Matth.* he hints, that if any Prince or armed Power had attempted to do this, they would have met with more reſiſtance than our Lord did. Likewiſe S. *Hieron.* extols this above any of the Miracles wrought by Chriſt, adding that *igneum quoddam & ſydereum* did ſhine forth in his countenance, when he did this, ſee *Anaſtaſ. Sinait. de rectis fid. dogmat. l.* 3. Yet ſome will needs refer all this

this to the almost uncontroulable Power which the Zelots had, the rather because the Disciples applyed those words of the Psalmist to this very Fact of his, *The Zeal of thine House hath eaten me up.* Christ drove them out twice, *viz.* at two Passovers, his First and Last.

Money-Changers. S. *Matth.* 21. S. *Mar.* 11. S. *Joh.* 2. The *Greek* word is κολλυβισὰι, by whom S. *Hieron.* understands those, who, if Persons came that had not wherewith to buy an Offering, let them have Money for that end, and received of them the value, or more in fruits or such things as they had. *Colyba* (says he) *dicuntur tragemata vel vilia munuscula, viz. frixi ciceris uvarumque passarum, & poma.* So say *Hesychius* and *Phavorinus*, Κόλυβα τραγήλια, and *Suidas* and *Phavorinus*, Κόλυβα σῖτ& ἐλιτὸς; see *Aristophan. in Pluto*, and *in Iren.* Κόλυβα is also a kind of small Money says *Theophylact*, as *Hesychius* says, and *Phavorinus* from him, that Κόλυβ& is a kind of Money, and *Pollux* interprets it the exchange of Money. In this sense we conceive it to be used by *Cicero in Verr. l.* 3. and by *Sueton. in Octavio c.* 4. S. *John* useth also another word for Money-changers, *viz.* κερματισὰι, from κέρμα small pieces of Money, so *Hesychius* κέρματα, ῥαγώματα as *Suidas* followed by *Phavorinus* κέρματα, τὰ λεπτίσματα. In *Isidore's Glossary*, we read *Collybum* καρμάτιον probably for κερμάτιον. From all this we may Collect, that these Money-changers did exchange greater Money which was brought to them, for less; and perhaps they did also furnish the poorer sort with Money, and received the value of it with advantage, in Fruits or the like. In *Misn. in Shekal. c.* 1. §. 3, 6, 7. we are told, that the Collectors of the half Shekel, did begin to sit in the Temple, on the twenty fifth of the Month *Adar*, and when any one brought a Shekel, they gave him two half Shekels for it. For this trouble they expected some profit, which they called קרקפטא, a word near in sound to Κόλυβ&.

Many that believed in Christ. S. *Joh.* 2. 23, 24. 7. 31, 40, 41. 8. 30, 31, 32. 10. 42. 11. 45. 12. 11.

Nicodemus. S. *Joh. c.* 3. and *c.* 7. *v.* 50, 51, 52. and *c.* 19. *v.* 39, 40, 42. There is frequent mention of one נקדימון in the *Jewish* Writings, as in *Taanith fol.* 19. 2. and 20. 1. *Cithuboth fol.* 66. 2. *Gittin fol.* 56. 1. *Pirke R. Eliezer c.* 2. *R. D. Ganz. Millen. 4. An.* 757. *in Taanith fol.* 20. 1. it is said that his proper name was *Bonai*, and in *Sanhedr. fol.* 43. 1. *Bonai* is reckoned among the Disciples of Jesus; and this might incline us to think that he was our *Nicodemus*, if other circumstances did not perswade the contrary. What ground some have to affirm as certain, that the Colloquy between Jesus and him, S. *Joh.* 3. was at the Feast of Pentecost, I know not; there is as little certainty as to the place where they had that Conference, whether at *Cana* of *Galilee*, as an Anonymous Writer *in gr. caten in Joh. in proœm.* or at *Bethany* as *Ammon.* or at *Jerusalem* which is the most general Opinion, and favoured by the *Syr.* and *Pers.* who read S. *Joh.* 3. 1. thus, *There was there one of the Pharisees*, where *There* surely refers to *Jerusalem*, S. *Joh.* 2. 23. It may seem to make for the first Opinion and against the two latter, that S. *Joh.* 3. 22. it is said, that

that after these things, Jesus came into the Land of *Judea*, *viz.* after this discourse with *Nicodemus*; so that he may seem not to have been in the Land of *Judea*, when *Nicodemus* came to him, and consequently not at *Bethany* or *Jerusalem*; also *Nonnus* paraphraseth it thus, *He left* Galilee, *and came into the Land of* Judea; but *Theophylact* and others think, that the Land or Country of *Judea*, is there opposed to the Metropolis or Mother City of it, and so the meaning is, that Jesus came from the City into the Country, from *Jerusalem* into some other part of *Judea*. Some speak of the house of *Nicodemus* in *Rama*. *Chrysippus*'s History *ap. Photium*, *Num.* 171. says, that he was *Gamaliel*'s Cousin, and baptized by S. *Peter*, and S. *John*, and that the *Jews* hearing that he was baptized, beat him so severely that (though he suffered it with much Christian fortitude) he dyed shortly after. The Epistle *de revelatione S. Stephani*, ascribed to *Lucian*, gives a different relation, That when the *Jews* had deprived him of his Authority as Ruler, had anathematized and banished him out of the City, *Gamaliel* received and nourished him till his Death, and then interred him honorably by S. *Stephen*.

A Woman of Samaria and other Samaritans. S. *Luc.* 17. 15, 16, 18, 19. S. *John* c. 4. *Act.* c. 8. The Martyrologies *in Mart.* 20. and the Menology speak of *Photina* a *Samaritane* (whom they suppose to be the Woman mentioned S. *John* 4.) and *Joseph* and *Victor* her Sons, affirming that they were all Martyrs.

Galileans. S *John.* 4. 45.

A Nobleman. S. *John.* 4. 46, *&c.* The *Greek* Word is βασιλικὸς, and S. *Chrysost. Theophylact*, *Leontius* and *Euthym.* say, that he was called so, either because he was descended from Kings, or because he was dignified with a Principality. By S. *Hieron. in Isa.* 65. βασιλικὸς is rendred *palatinus*, one that belonged to the *Kings Court* or *Palace*; the *Syr.* renders it, *A Servant of the King*, and *Nonnus* makes him an Officer in the Kings Army. He was (as some have conjectured) *Herod*'s Steward, *viz.* that *Chuza* mentioned S. *Luk.* 8. 3. and so the *Æthiop.* seems to render it, *The Kings Steward*, as if βασιλικὸς was put for βασιλικὸς οἰκονόμος, as we have βασιλικὸς οἰκονόμοις, 3 *Esdr.* 6. 68. He had then (as is most probable) some Office or place of Dignity under the King, but whether under *Herod* or the *Roman* Emperor, *Origen* will not determine. S. *Chrysost. Leontius* and *Euthym.* tell of some, that made the Centurion mentioned S. *Matth.* 8. and S. *Luc.* 7. and this Nobleman the same, but *Chrysost.* sufficiently refutes their Opinion. *Origen* observes, that it is not affirmed that he was a *Jew*, and S. *Hieron. in Isa.* 65. joyning him with the Centurion S. *Matth.* 8. and the Woman of *Canaan*, S. *Matth.* 15. seems to have thought that he was not a *Jew*. Yet some will needs conclude from those words (*Except ye see Signs, and Wonders ye will not believe*) that he was a *Jew*, for the *Jews* seek a Sign. It is ambiguous in the *Greek*, whether he lived in *Capernaum*, or only his Son lay sick there, but S. *Chrysost.* and *Theophylact* say, that he himself was of or from *Capernaum*, and the Anonymous Writer *in gr. caten. in S. Joh. in proam.* with the

Syr.

Syr. Arab. and *Æthiop.* doth favour this, though *Leontius* is of the othe Opinion.

A Centurion at *Capernaum.* S. *Matth.* 8. 5. *&c.* S. *Luk.* 7. 1. *&c.* There hath been some Doubt whether the two Evangelists speak of the same Centurion, but it is fully removed by S. *Chrys.* S. *August. de cons. Evang. l.* 2. *c.* 20. *Theophylact, &c.* It is unanimously concluded by *Origen hom.* 5. *in diver.* S. *Hieron.* S. *Chrysost.* S. *Ambros.* S. *August. de verbis Dom. ser.* 6. *Opus imperf. Theophylact, Euseb. Emiss.* or *Eucherius Dom.* 3. *post Epiphan.* that he was a Gentile. And therefore when S. *Hilary* saith, that he was not of the Gentiles, but an *Israelite*; perhaps his meaning is, that he was an *Israelite* as to Religion, though by Birth a Gentile, for there are that think that he was a Proselyte to the *Jewish* Religion. Some say that he was a Centurion of the Iron Legion, which quartered in *Judea*, as *Dio l.* 55. informs us; and if *Dio* had said that it was quartered in *Judea* in *Tiberius*'s time, there had been good ground for this suppofal, but he speaks it of the time when he writ his History, which was many years after.

Jairus, his Daughter, the Minstrels, and Others, that were in the House. S. *Matth.* 9. 18. *&c.* S. *Mar.* 5. 22. and S. *Luc.* 8. 41. *&c.* According to our Translation, it is said of his Daughter, in S. *Matth. She is even now Dead*, in S. *Mark* only, *She lyeth at the point of Death*, as in S. *Luc. She lay a Dying.* To reconcile them *Euthym.* supposeth that *Jairus* said both, *viz.* thus, *My Daughter is at the point of Death, or by this time Dead.* But perhaps S. *Matthew*'s ἄρτι τελευτᾶσα is no more than S. *Mark*'s ἐσχάτως ἔχει; πλεῖστα τῶν ἐσχάτων as *Hesychius*, and so *Nonnus* may be no more than ἐσχάτως ἔχει. *Jairus* is thought to have been of *Capernaum*, and ruler of the Synagogue there; the Ruler of the Synagogue is called ראש הכנסת, see *Jomac.* 7. 5. 1. his Office is described by the Gloss there. That the *Jews* hired Minstrels at their Funerals appears by *Joseph. de bel. Jud.* 3. *c.* 30. where he relates how they of *Jerusalem* mourned for him, supposing that he was Dead. See also *Shabbath c.* 23. 5. 4. *Cethuboth c.* 4. 5. 4. *Bava Mazia c.* 6. 5. 1. also that שיר של פגרים *sicut cantus idolorum marchir* (*Targum in Jer.* 48. 36.) may refer to this. As to the use of them among the Heathens, it was easie to abound in Testimonies out of their Writers, and probably the *Jews* borrowed it from them. *Theophylact* saith, that Nuptial Pipes were used for *Jairus*'s Daughter, because she was unmarryed, but whence he had this I know not.

Persons possessed with Divels or unclean Spirits. S. *Matth.* 4. 24. 8. 16, 28. 9. 32. 12. 22. *&c.* S. *Mar.* 1. 23, 32, 39. 5. 2. *&c.* S. *Luc.* 4. 33, 41. 6. 18. 7. 21. 8. 27. *&c. Act.* 5. 16. 8. 7. There is mention of an Unclean Spirit, or a Spirit of Uncleaness, *in Sanhedr. fol.* 65. 2. which the Gloss interprets, שד שהוא דר בקברות ובגלליהן, *A Devil that hath his habitation among the Graves and Tombs. Buxtorf. in voc.* רוח observes that it signifies not only a Legion, but also a single Person commanding a Legion; and so perhaps the evil Spirit that said, *My name is Legion*, was the

Chief or Commander of all that multitude of Devils, with which the Man was possessed. Of the *Roman* Legion, see *fragmenta Varron.*

Lunaticks. As the possessed with Devils, and these are joyned together, S. *Matth.* 4. 24. for he that is called a Lunatick, S. *Matth.* 17. 15. had a Devil v. 18. a Dumb and Deaf Spirit S. *Mar.* 9. 25. an Unclean Spirit S. *Luc.* 9. 42. S. *Hilarion in S. Matth.* 4. says, that they were not really Lunaticks, but the evil Spirits observed certain seasons of the Moon, and vexed them, then, that it might be believed that the Moon was the cause of the Disease, and that this disgrace of the Creature might reflect Blasphemy upon the Creator. In like manner *Origen* and S. *Chrysost. in S. Matth.* 17. S. *Basil in Psal.* 14. *Juvencus l.* 3. *Theophylact in* gr. *caten. in S. Matth.* 4. and *Theophylact ibid.* speak of the evil Spirits vexing them at certain Seasons of the Moon, see *Euthym.* The *Arab. in S. Matth.* 17. explains the Lunatick to be, He that is vexed *in tempis planitierum et montium.* The *Syr.* is more obscure ... S. *Matth.* 4. ... S. *Matth.* 17. where some interpret ... *filius agrorum*, others *filius recti*, some *extra recta degens*, some *filius agrorum. Schindler* reads ... *i.e.* (says he) *filius vespium, Chaldaicis* ..., which he renders *arborum sylvestres.* According to the *Greek* in S. *Matth.* 17. 18. there is no more than this, *Jesus rebuked him*, so that (as S. *Hilarion* observes) it may refer either to the Lunatick or to the Devil, but if we consult S. *Matth.* 9. 24. and S. *Luke* 9. 42. we shall incline, with our Translators, to refer it to the latter, as S. *Hilary* also doth, saying *Increpare daemona*, though *Theophylact* says that he rebuked the Lunatick. But whom doth he rebuke when he saith, *O faithless and perverse generation!* S. *Matth.* 17. 17. whether his Disciples, as *Origen* and S. *Hilary*, or the Lunaticks Father, and the faithless Jews, as S. *Hilarion* & *Chrysost.* *Ab. Antioch.* and *Theophylact*, or all of them, *viz.* his Disciples (as being weak in the Faith) and the Jews too.

Certain afflicted with the Palsie. S. *Matth.* 4. 24. 8. 6. 9. 2. S. *Mar.* 2. 3. S. *Luc.* 5. 18. *Act.* 8. 7.

Lepers. S. *Matth.* 8. 2. 11. 5. S. *Mar.* 1. 40. S. *Luc.* 5. 12. 7. 22. 17. 12. Some gather from *Levit.* 13. 46. *Num.* 5. 3. and 2 *Kings* 7. 3, 4, 10. that a Leper might not come into any City, yet it is said S. *Luc.* 5. that Christ was in a certain City, when a Leper came to him and was healed. Did then the Leper's earnest desire of Cure make him to transgress his bounds? or when S. *Luke* says that he was full of Leprosie, was it his meaning that it covered all his skin from head to foot, in which case the Priest was to pronounce him clean, *Levit.* 13. 12, 13. and so (though he was not perfectly cured) he might enter into the City? or finally is it certain that a Leper was not to enter into any City? In *Misn. in Celim c.* 1. *s.* 7. we read that he was excluded from walled Cities, but it appears not that this was such. In *Misn. in Negain. c.* 13. *s.* 12. we are told, that he might come into their Synagogues, a distinct apartment being made for him. Others say that he might not inhabit in their Cities, but he might enter into and pass through them. Some speak of an Hospital of

of Leprous near *Capernaum*, out of which they suppose this Leper to have come. The Village in which the ten Lepers were healed, S. *Luc.* 17. is by some called *Jemni*.

Simon the Leper, S. *Matth.* 26. 6. S. *Mar.* 14. 3. S. *Ambrof.* thought that he was the same with the *Simon* mentioned S. *Luc.* 7. 40. but S. *Augustin. de consens. Evang. l.* 2. *c.* 70. and *Euthym.* inclined to think that he was not. S. *Hieron.* S. *Chrysost.* and *Jansenius l.* 4. do all agree, that Christ had cleansed him from his Leprosie, only *Origen* seems to suppose that at that time he stood in need of being cleansed by him. Some *ap. Theophylact.* affirm, that he was the Father of *Lazarus*, and it is probable that he was related to him; but that which he adds that some said, that it was in this *Simon's* House that Christ kept his last Passover, is altogether improbable. Some write that he was afterward called *Julianus*.

Impotent and infirm Persons, S. *Joh.* 5. 3. and S. *Irenæus l.* 2. *c.* 39. S. *Chrysost.* S. *Ambros. de Sacrament. l.* 5. *c.* 2. *Theophylact. Euthymius* and *Euthym.* do all call the Impotent Man, S. *Joh.* 5. a Paralytick. It seems to me that it was at the Feast of Pentecost (says S. *Chrysost.*) that the Impotent Person was healed, and S. *Cyril. Theophylact.* and *Euthymius* are of the same Opinion; yet later Writers say, that it was at the Feast of Tabernacles, or (for so some of them say) at the Passover. *Haud dubium, &c.* (says one) there is no doubt but that it was at the Passover; and I grant that S. *Irenæus* is of that Opinion, but why are any so confident in a matter that admits not of any certain determination. S. *Chrysost.* believed that it was not with a malevolous intent that this Person told, *v.* 15. that Jesus had made him whole, but out of a sincere desire that he should have the Glory of the miraculous Cure, see *Euthym.*

Persons withered and Dried, S. *Matth.* 12. 10. S. *Mar.* 3. 1. S. *Luc.* 6. 6. S. *Joh.* 5. S. *Hieron.* tells us, that the Man with the withered Hand, S. *Matth.* 12. is in the Gospel which the *Nazarens* used, said to have been *Cementarius*.

The Halt or Lame, S. *Matth.* 11. 5. 15. 30. 21. 14. S. *Luc.* 7. 22. S. *Joh.* 5. 3. A lame Man is mentioned also *Act.* 3. 2. 4. 14. 22. whom the Gloss calls a Paralytick.

Maimed Persons, S. *Matth.* 15. 30. 31. The Word is κυλλοὺς, and S. *Hieron.* saith, *Quos vulgo claudos dicimus quos nos claudicos recte, sic κυλλὸς appellatur qui unam manum debilem habet.* The *Ravennas* alledged by *Heinsius*, say, that the *Attick* used the Word κυλλὸς of the Feet, as well as of the Hands. But here κυλλοὶ are distinguished from χωλοὶ, i. e. those that are lame, or maimed of their Feet, therefore here it must refer to the hand.

Deaf or Dumb Persons, S. *Matth.* 9. 32. 33. 11. 5. 12. 22. 15. 30. 31. S. *Mar.* 7. 37. 9. 25. S. *Luc.* 7. 22. 11. 14. The Word κωφὸς according to the usual accentuation of it, signifies rather one Deaf than one Dumb, but in sacred Writ, it is used indifferently for either, (so S. *Hieron. in* S. *Matth.* 9.) and possibly some of those Persons were both, see *Theophylact in Luc.* 11. and *Suidas* 1. 3. speaking of the Dumb Devil mentioned there.

A Man that had the Dropsie. S. *Luc.* 14. 2. S. *Cyril apud Lyr.* says, that he did not desire of Christ to be healed for fear of the Pharisees, but only appeared before him as an Object of his Commiseration.

Bartimeus. S. *Mat.* 10. 46. S. *Augustin. de consens. Evang. l.* 2. *c.* 65. believed that he was cast down from great Prosperity, to the depth of outward Misery and Poverty. S. *Hieron. in lib. Nom.* saith, that some read *Bartimeus* for *Barsemia*, which *Barsemia* he had perhaps from the *Syr.* in which it is thus, בר טמי *Bar Tmai*, *i. e. Timæus* the Son of *Timai* the Blind.

Other Blind men. S. *Matth.* 9. 27, 28. 15. 30. 20. 30. 21. 14. S. *Mar.* 8. 22. S. *Luc.* 7. 21, 22. 18. 35. It is questioned whether it be one and the same History which is related, S. *Matth.* 20. and S. *Luc.* 18. and S. *Mar.* 10. 46. *Eusebius* who thought them to be three distinct Histories would perswade us that there were four blind Men that received sight near *Jericho*. S. *Augustin. de consens. Evang. l.* 2. *c.* 65. and *Theophil. Evang. l.* 2. *c.* 48. thought that they were three, to one Christ gave sight when he came nigh to *Jericho*, and to two when he went out thence. But *Theophylact* and others say that they were but two in all, of which S. *Matth.* and S. *Luke* mention only one, because he was more known and famed than the other, for else S. *Matth.* names the one, S. *Luke* the other, but S. *Matthew* never of the two joyns both together. It is not against this, that S. *Luke*'s blind Man is said to have been cured, as Christ came nigh to *Jericho*, S. *Matthew*'s blind Men when he went out thence, for ἐγγίζειν sometimes signifies (not to draw near, but) only *to be near*, and to ἐγγὺς εἶναι τινος to be near to a Man, S. *Luc.* 18. 35. may be rendred, *when he was nigh to Jericho*; now he was nigh to *Jericho* when he went out of it, as well as when he was about to enter into it. Thus *Deut.* 23. 20. in the LXX. ἐγγὺς ἀλλότριος, *To a Man that is not near*, or that is a Stranger; in the *Heb.* it is רע.

A Man Blind from his Birth. S. *Joh.* 9. 1. The Pharisees blamed our Saviour for curing this Man on the Sabbath Day, by making clay with his Spittle, and spreading it upon his Eyes, which calls to mind that which some *Jewish* Writers *ap. Buxtorf. in voc.* טיט say, viz. that it was forbid to put falling Spittle on the eye on the Sabbath. *Nonnus* seems to have thought that he had no Eyes at all, but that Christ made him Eyes; and S. *Cyprian de bono patient.* says, *Spuro suo cæci oculos formavit*, and S. *Chrysost.* useth the Words πλάττειν, τύπος and ἀναπλάττειν, see *Hom.* 40. in S. *Matth.* and 58. in S. *Joh.* Tertullo *Assyrius ap. Photium Num.* 224. and *Theophylact.* But perhaps their meaning is not that he created Eyes when he had none at all before, but only that he formed and fashioned them, so that they might be fit Organs of sight.

A Woman bow'd together. S. *Luc.* 13. 11.

S. Peter's Wife and her Mother. S. *Matth.* 8. 14, 15. S. *Mar.* 1. 30, 31. S. *Luc.* 4. 38, 39. *Epiphanius Hær.* 51. says, that S. *Peter* married his Wife from *Capernaum*. *Sophronius* affirms, that she was the Daughter of *Aristobulus*, *Barnabas*'s Brother, and her Name (says *Fragment. Victoris*)

was

was *Concordia*. She dyed a Martyr, so *Clem. Alex. Strom.* 7. Some say that her Mother was *Salome*, the Mother also of S. *James* and S. *John*. S. *Ambrose* calls her *socrus Petri & Andreæ*, as if she were their step-mother. But see *Tertullian de Monogam. c.* 8. and *Theophylact.*

A Woman that was diseased with an Issue of Blood. S. *Matth.* 9. 20. S. *Mar.* 5. 25. S. *Luc.* 8. 43. S. *Ambrose l. de Solomon. c.* 5. seems to have thought that she was *Martha*, *Lazarus*'s Sister; but *Martha* was of *Bethany*, whereas this Woman is said to have been of *Paneas* or *Cæsarea Philippi*, and her House was shewed there in *Eusebius*'s time; see *Euseb. l.* 7. *c.* 18. S. *Hieron.* saith, that it was not in the City, that she came to Jesus and was healed, but as he was going to the City, *viz.* to restore *Jairus*'s Daughter. Some have conceived that she was a Gentile. *John Malala*'s Chronicle calls her *Berenice*, but see what censure *Baronius An.* 31. *Num.* 75. passeth upon that Chronicle.

A Widow and her Son. S. *Luc.* 7. 11. Some conjecture that she was not of the meaner rank, because so great a train accompanyed the Corps to the place of Burial. *Josephus Ant. l.* 20. *c.* 5. says, that the *Galileans* sometimes passed though *Nais*, as they went to *Jerusalem* at their Feasts; and so it is probable that our Saviour was going that way to *Jerusalem*, when he raised the Widows Son.

The Woman or Women that annointed Christ. S. *Matth.* 26. 7. S. *Mar.* 14. 3. S. *Luk.* 7. 37. S. *Joh.* 11. 2. 12. 3. Expositors do not agree either as to the Number of the Women that annointed Christ, or as to the number of the Unctions. Some conceive that they were three several Women that annointed him, and then the Unctions were as many. Others that he was annointed by two Women, and twice at the least. Some finally say that he was annointed twice, but by one and the same Woman. I dare not determine which of these Opinions is to be preferred. The *Roman* Matrons, when *Annibal* was at the Gates, wiped the Altars of the Gods with their Hair (*Livy l.* 26.) but *Mary* wiped the Feet of Christ with her Hair, which argues a great Ecstasie of Affection and Devotion. *Pliny l.* 13. *c.* 3. accounted it a thing more rare to annoint the Feet, adding that *M. Otho* was reported to have shewed it to *Nero*. As to Nard Pistich, S. *August.* thought that it was so called from the place whence it was brought, and some later Writers name *Opis* a Town near *Babylon*, where (as they say) most precious Ointments of Nard were made; others name *Bist* or *Pist*, the Metropolis (as they tell us) of *Carimania*, or of *Chabul* in *India*. Some say that נרד is corrupted from *Spicata*, and that *Spikenard* and *Nard Pistich* are the same, and so our Translators render it *Spikenard*, S. *Joh.* 12. and S. *Mar.* 14. and the Vulg. S. *Mar.* 14. hath *Spicati*. Others derive נרד from נרה, some from נרסס, some from נרדף which we have in *Gittin fol.* 69. 1. and the Glosse there interprets it נרד עץ ארז. *Glans Cedri*. The most will have it to signifie *Fidelis*, (see S. *Hieron. in S. Matth.* 26. 7. *Theophylact.* and *Euthym.*) so that this Nard was pure, sincere, not adulterated with the Pseudonard, spoken of by *Pliny* (*l.* 12. *c.* 12.) or otherwise, see

Pliny,

Plin. ibid. and *Dioscorides l. 1. c. 6.* So a Faithful Wife is called γνησία γυνή, by *Artemidorus ap. Cappellum Spicileg. in S. Marc.* 14. and to the same purpose *Casaubon Exercit.* 15. *c.* 13. expounds γνησίως μισθὸν and γνησίου βάλσαμον. The *Syr.* renders it Chief or Excellent (or as others *Capitata*) and the *Æthiop. in S. Mar.* Pure, Select, not Adulterate; in S. *Joh.* it retains the *Greek* Word as the *Goth.* also doth. It is said S. *Mar.* 14. that the Woman brake the box, yet perhaps she did not break it all in pieces (for if we may believe *Suidas in voc.* φιάλη it was preserved to the time of *Theodosius* the Great) but only brake an hole in it, that the Ointment might be poured out. The *Syr.* and *Æthiop.* say, *She opened it*, the *Pers. She opened the Head of the Vessel*, which in *Pollux l.* 10. *c.* 26. is called λύειν τὰ ἀλαβάστρια. The *Greek* Word is συντρῖσαι, which we render only *to bruise*, S. *Luc.* 9. 39. and *Lucian in Dionysium* hath βόλοις συντρῖβειν *fustibus contundere*, so that possibly she only knock'd and shak'd the Vessel that the Ointment might run out more fluently, as *A. Gellius l.* 17. *c.* 8. saith, *Guttum concussum vehementius horum in ollam vertit.* Some say that the box was made of Stone or Marble, and could not be easily broken. S. *Hieron.* saith, that it was a kind of Marble; and we have μάρμαρον λίθος in *Nonnus*. And it may be that these Vessels were more frequently made of stone, particularly of that *Lapis alabastrites* in *Pliny l.* 36. *c.* 8. but it is manifest that they were also made of other matter, as of Gold or Silver, yea *Epiphanius de mensuris* describes ἀλάβαστρον to be a Glass-Vessel, as also the *Etymologic. magnum ap. Casaubon.* says, that it signifies among other things a certain Vessel of Glass, *Pliny* saith, that Ointments are kept best in these boxes, *l.* 13. *c.* 2. and *l.* 36. *c.* 8. Ἀλάβαστρον μύρου was among the Presents which *Cambyses* sent to the King of the *Æthiopians*, see *Herodotus in Thalia*. *Epiphanius de mensuris* makes ἀλάβαστρον to hold a pound of Oyl, and so *Mary* took a pound of Ointment, for which *Nonnus* hath τρία μύρεα. A MS. cited by *Baronius An.* 32. *Num.* 22. will have the Woman mentioned, S. *Luc.* 7. to have been a Gentile, arguing from *Deut.* 23. 17. where it is said, *There shall be no Whore of the Daughters of Israel.* But the *Jewish* Writers understand this of a common Prostitute, one that for hire prostituted her self to the Lust of all comers, (see *Selden. de jur. natur. l.* 5. *c.* 4.) whereas it doth not appear, that this Woman was such a *publica libidinis victima*, though she had lived a lewd and dishonest Life, and is therefore called *Meretrix*, by S. *Hieron in S. Matth.* 26. and S. *August. ser.* 58. *de tempore*, and by the *Pers. an impure or unclean Woman.*

Mary Magdalen. S. *Mat.* 27. 56, 61. 28. 1. S. *Mar.* 15. 47. 16. 1. S. *Luc.* 8. 2. 24. 10. S. *Joh.* 19. 25. 20. 1. I shall not ingage in the Disputes whether she was the same with the Woman mentioned S. *Luc.* 7. or with *Mary* the Sister of *Martha*. Some say that she was Married to a great Person who was a Native of *Magdala* or *Magdalum*, others that her Father was a Noble Man of great Estate, and left her the Castle of *Magdalum* for her Inheritance; but *Orosius l.* 7. *c.* 6. says, that she was not noble on any Account, save only her following Jesus, and ministring

ministring to him. Some *in Nicephorus l. 1. c. 33.* say, that she was the Daughter of the Woman of *Canaan*, *S. Matth.* 15. others that she was the Bride in the Marriage at *Cana*, and one *Anacletus* the Bridegroom. *Sabellicus* reports, that she was thirty years in the Wilderness after Christs Ascension; but more ancient Writers are silent as to these things. When S. *Matthew c.* 28. tells how this *Mary* and another *Mary* laid hold of Christ's Feet, he says nothing of Christ's forbidding them; yet S. *Joh.* 20. he forbad her to touch him; the reason of which possibly was this, that at that time he perceived her to be in such an Ecstasie of Admiration and Joy, that she would not barely touch him, but embrace and cleave to him, whereas he was for her going quickly to tell his Brethren that he was not yet ascended, but should shortly ascend to his Father. Some of late have contended that there were three *Mary Magdalen's*, and S. *Hieron. ad Hedibiam qu.* 4. tells of those that affirmed that there were two, and S. *Ambros. in S. Luc.* 23. saith, that perhaps there were more than one. Of one מגדלא נשיא we read *in Sanhedr. fol.* 67. 1. *Shabbath, fol.* 104. 2. and *Chagigah, fol.* 4. 2. but in all these places מגדלא doth signifie (not any place from which she had the Denomination) but *plicatrix*, one that platted or broided, *viz.* Womens Hair; see *Chagigah*.

Mary, Martha, and Lazarus. S. *Luc.* 10. 38. S. *Joh. c.* 11. and c. 12. It being not agreed upon as certain that this *Mary* was the same with *Mary Magdalen*, I set her here as distinct. The name *Martha* occurs in *Plutarch in Mario*, and in the *Jewish* Writings frequently, as *in Jevamoth fol.* 120. 1. *Succah fol.* 52. 2. and in *Misn. in Jevamoth c.* 6. §. 4. Because it is said, S. *Luc.* 10. that *Martha* received Jesus into her House, S. *Bernard de assumptione Mariæ ser.* 3. conjectures that she was the elder Sister, as others do that she was a Widow and kept the House, and that her Brother and Sister lived with her. *Nonnus* seems to have thought that *Lazarus*'s distemper was a Fever, for he calls it νοσερὸν πῦρ, and πῦρ is sometimes used by the Physicians to signifie a Fever, as in the *Chald.* and *Syr.* it is called נורא. The Supper mentioned S. *Joh.* 12. was in *Martha*'s House, so S. *Chrysost.* (who yet acknowledgeth that some were of another mind) also *Theophylact*, and to them we may add *Theodor. Heracleotes in qu. antea* who says that *Lazarus* and his Sisters received Christ. Likewise *Origen. Hom.* 35. in S. *Matth.* and *Euthym.* thought that *Mary* and *Martha* made that Supper, though some have supposed that *Simon* the Leper made it, or perhaps the Town of *Bethany* at a common charge. *Theophylact* says that on the sixth day before the Passover they began to Feast more plentifully. *Epiphanius Hær.* 66. mentions a Tradition that *Lazarus* lived thirty years after his being raised from Death, and had lived thirty years before. Some say that he never laughed after that he was raised. The *Hist. Lombardica ap. Chemnic.* feigns that he and his Sisters were descended of Kings.

Mary the Mother of *James* and *Joses*. S. *Matth.* 27. 56, 61. 28. 1. S. *Mar.* 15. 40, 42, 47. 16. 1. S. *Luc.* 24. 10. *Munster's Hebr.* and the *Catalogue in S. Matth.* 27. 56. read *Mary* of *James* and the Mother of *Joses*.

or,

or *Joseph*, but the rest of the Versions read as we do, or to the same sense. S. *Hieron. in S. Matth.* and *contr. Helvid.* also *Euthymius*, and *Euseb. Emiss.* or *Eucherius in die resurrect.* say, that she was our Lords Aunt or his Mothers Sister, and to these I should rather assent than to those who would have our Lords Mother to be called the Mother of *James* and *Joses*, because (as they say) she was Step-mother to them.

Wife of Cleopas. S. *Joh.* 19. 25. Our Translation hath, *The Wife of Cleopas*, the *Arab. The Daughter of Cleopas*, in the *Greek* there is not either Wife or Daughter or Mother, so that it is uncertain whether *Cleopas* was her Son, or her Father, or her Husband. *Nicephorus l.* 1. *c.* 33. says, that she was begat by *Joseph* (the Blessed Virgins Husband) of the Wife of *Cleopas*, who was his Brother, and had dyed without Issue; but if she was *Joseph's* Daughter, how was she our Lords Mothers Sister? She was her Daughter, (not Sister) if *Joseph* was her Father. *Euthymius* thought that she was the Wife of *Cleopas*, *Joseph's* Brother, and so the Sister of our Lords Mother. The truth is the *Syr. Pers.* and *Æthiop.* read, *His Mother's Sister*, and *Mary of Cleophas*, as if *Mary* of *Cleopas*, and his Mothers Sister were distinct Persons; but the Vulg. *Arab.* and the *Greek* it self, read as our Translation doth. *S. Hieron. contr. Helvid.* inclined to think, that she was the same with the Mother of *James* and *Joses*, but if any be of another Opinion he was not for contending with them. Neither would he determine on what account she was surnamed *of Cleopas*, (*sive à patre, sive à gentilitate familiæ sive quacunque alia causa*) but he says that she was the Wife of *Alpheus*, and then supposing (as many do) *Alpheus* and *Cleopas* to be one and the same name, it is easie to determine why she was so named.

Salome, and Zebedee her Husband. S. *Matth.* 4. 21. 10. 2. 20. 20. 27. 56. S. *Mar.* 1. 19, 20. 3. 17. 10. 35. 15. 40. 16. 1. S. *Luc.* 5. 10. S. *Joh.* 21. 2. From the number of the Servants which *Zebedee* imployed some conclude, that he was a Person considerable in the Trade or way of Living which he followed, *viz.* that of Fishing, and *Nicephorus l.* 2. *c.* 31 tells us, that he left an Estate to his Children, and was a Man of note among the *Galileans*; but S. *Chrysost. Theophylact* and *Auctor oper. imperf.* did not apprehend him to be so rich. *Theophylact* saith that he did not believe, and *Origen in caten. gr. tom.* 1. *in* S. *Matth.* that his Sons left him in the state of Unbelief; but though it is probable that he did not believe at that time when they left him, yet he might afterward. The name *Zabdi* or *Zebedee* occurs frequently in the *Jewish* Writings. He that compares S. *Matth.* 27. 56. with S. *Mar.* 15. 40. will conclude with *Origen Hom.* 35. *in S. Matth.* the *Auct. oper. imperf. in S. Matth.* 20. *Theophylact, Euthym.* and *Kirstenius's Arab.* MS. *in vit. S. Joh.* that the Mother of *Zebedee's* Children, and *Salome* was the same. The MS. adds, that she had also the name of *Mary* or *Marjam*, and *Kirstenius* tells us as from the MS. that she had a third name, *viz. Taviphilia*, but upon consulting the MS. it self, I incline to think that the Word which he reads *Taviphilia*, was not intended for a proper Name, but to express the *Greek* Word

Θεοφιλὴ.

Θεοφιλὴ. She was the Daughter (as ſome ſay) of *Cleopas* or *Alpheus*, Brother to *Joſeph*, the Bleſſed Virgin's Husband; but others *ap. Theophylact. in præfat. in S. Joh.* and *in S. Matth.* 27. ſay, that ſhe was the Daughter of *Joſeph* himſelf, and *Epiphanius Hær.* 78. and *in Anchorat.* ſaying, that one of *Joſeph*'s Daughters was called *Salome*, doth countenance this. A diſcourſe between our Saviour and her is recited out of *Clemens Alex.* by *Grotius in S. Matth.* 20. 20. but that judicious Writer adds, *de quo meritò antiqui etiam dubitarunt.*

Joanna the Wife of Chuza, *Herod*'s Steward. S. *Luc.* 8. 3. 24. 10. If *Chuza* was living when *Joanna* followed Chriſt and miniſtred to him, it is probable that he was alſo a Diſciple, though perhaps ſecretly for fear of *Herod* and the *Jews*. Some have gueſſed that he was the Nobleman mentioned, S. *Joh.* 4 46. We may wonder that *Nicephorus*, *l.* 1. *c.* 33. ſhould make her the Mother of *Zebedee*'s Children. See the *Martyrolog. in Maii* 24.

Suſanna and other Women. S. *Luc.* 8. 3. It is probable that *Joanna* and theſe were healed of ſome Infirmity by Chriſt, for S. *Luke* having ſaid, *v.* 2. that certain Women who were healed of Evil Spirits and Infirmities were with Chriſt, inſtanceth in *Mary-Magdalen*, *Joanna* and Theſe. Theſe or ſome of Theſe were of the number of the Women mentioned S. *Matth.* 27. 55. S. *Mar.* 15. 40, 41. S. *Luc.* 24. 10. *Act.* 1. 14.

A Woman that bleſſed the Womb that bare Chriſt. S. *Luc.* 11. 27. Some ſay that ſhe was *Marcella*, a Servant of *Martha*, *Lazarus*'s Siſter. Our Saviour was Preaching not far from *Tyre* (as ſome tell us) when ſhe ſaid this, but what ground they have for this, I know not. *S. Auguſt. tract.* 10. *in Joan.* ſaith, *Admirata quædam anima dixerunt, Felix venter, &c.* as if ſome Women in the Company conſented at leaſt to what ſhe ſpake. As the *Jews* ſpeaking of a Praiſe-Worthy Perſon, uſed to bleſs her that bare him; ſo on the other hand, they curſed the Breaſts that gave ſuck to one that was Vile and Debauched. See *Buxtorf. in voc.* ברך.

A Poor Widow. S. *Mar.* 12. 42. S. *Luc.* 21. 2. The *Jews* are ſaid to have given ſomething by way of Alms and Offerings, before their Prayers. *Euthymius* makes κοδράντην and λεπτὸν to have been the ſame, as inſtead of ἔσχατον κοδράντην, S. *Matth.* 5 26. we have ἔσχατον λεπτὸν, S. *Luc.* 12. 59. and *Plutarch*, *in the Life of Cicero* ſaith, τὸ λεπτότατον τῶν καλῶν νομίσματος κοδράντην ἐκάλουν, and the *Syr.* alſo ſeems to favour this, but S. *Hieron. in S. Matth.* 5. 26. *Heſychius* and *Suidas* make κοδράντης to contain two λεπτὰ, and ſo we Tranſlate it *Two Mites* which make a Farthing.

Children brought to Chriſt. S. *Matth.* 19. 43. S. *Mar.* 10. 13. S. *Luc.* 18. 15. crying, *Hoſanna to Him*, S. *Matth.* 21. 15. The Diſciples forbad the Children to be brought, leſt their Maſter ſhould be too much crowded or preſſed, (S. *Ambroſ.*) or leſt he ſhould be wearyed with their continued Importunity; or perhaps thinking that it did not ſuit with his Dignity to take notice of ſuch young Children; ſee S. *Hieron.* S. *Chryſoſt.* and *Opus imperf.*

A Child set by Christ in the midst of the Disciples. S. *Matth.* 18. 2. S. *Mar.* 9. 36. S. *Luc.* 9. 47. Some say that the Child was *Martialis* afterward Bishop of *Limoges*; others say that he was *Ignatius*, as two Syr. Writers, ap. *Usher in Act. Ignatii*, *Nicephorus*, *l.* 2. *c.* 33. *Menolog. Decemb.* 20. *&c.* But S. *Chrysost. Hom. de S. Ignatio* says, that *Ignatius* never saw Christ. It is true *Ignatius in ep. ad Smyrn.* (if S. *Hieron. de vir. illustr.* have translated his words aright) doth tell us, that he saw him, but that was after his Resurrection, and so belongs not to this matter. Besides, whereas S. *Hieron.* seems to have read ἑόρων *vidi*, our Editions of *Ignatius* and likewise *Euseb. l.* 3. *c.* 36. have οἶδα *novi*; so that *Ignatius* only saith, I know and believe that Christ was in the Flesh after his Resurrection.

One that was called by Christ, another that offered himself voluntarily to follow him. S. *Luc.* 9. 59, 61. The former is mentioned, S. *Mat.* 8. 21. and said to be a Disciple of Christ (*Clemens Alex.* saith, that he was *Philip*) and S. *Basil Constitut. Monast. c.* 20. is of Opinion that the other was a Disciple also.

Many Disciples that went back from Christ. S. *Joh.* 6. 66. S. *August. in Psal.* 98. seems to have thought that many of these were of the LXX. *Scandalizati sunt quidam discipuli ejus, Septuaginta fermè. Epiphanius* seems to have been of the same Opinion, *Har.* 51. where he names the Evangelist's, S. *Mark*, and S. *Luke* as two of them that went back, but (as he adds) were seasonably reclaimed, the one by S. *Peter*, the other by S. *Paul*; see also *Euthymius*. Yet others think that the LXX never deserted Christ. These forsook the Faith of Christ (or Profession of it) as well as his Company; see S. *Chrysost.* S. *Cyril. Alex.* S. *August. Theophylact* and *Euthym.*

Five Thousand fed miraculously, and at another time four Thousand. S. *Matth.* 14. 15. 16. 9. S. *Mar.* 6. 35. 8. 1, 19. S. *Luc.* 9. 12. S *Joh.* 6. 5. The Words concerning the Women and Children, S. *Matth.* 14. 21. seemed to *Origen* to be ambiguous, so that he thought it doubtful whether they did eat or no; but there seems to be Evidence enough otherwise (if not from those Words) that they did. *Crescit materies, nescio utrum in mensarum loco, an in manibus sumentium, an in ore edentium*, says S *Hilary*; he might have added, *an in manibus Christi & discipulorum ejus, an in manibus horum omnium*, Nicephorus *l.* 8. *c.* 30. says, that it was at or near *Tiberias*, that our Saviour fed the five thousand, and others say that it was on the sixth of *January*. *Piscator in S. Joh.* 6. endeavours to represent how they sate down by hundreds and fifties.

The Gergesens and Gadarens. S. *Matth.* 8. 28. S. *Mar.* 5. 1. S. *Luc* 8. 26. S. *Hieron.* had that Charity for them, as to think that it was out of their Humility, that they desired Christ to depart out of their Coasts, even as S. *Peter* said, *Depart from me, I am a Sinful Man, O Lord.* But others are not so favourable to them, S. *Chrysost.* imputing it to their ingratitude and insensibleness; *Theophylact* to their Covetousness; they had lost their Swine, and feared that they should be further damnified, if he stayed among

among them; see *Euthym.* It may seem strange that there should be such a Multitude of Swine in these parts, Swines flesh being an Abomination to the *Jews*, and they that bred or kept them almost equally abominable; especially when they had in the time of *Hyrcanus* and *Aristobulus*, denounced all that kept or bred them Accursed, so *Gemar. in Bava Kama fol.* 82. 2. See also *Rabenu Ascher in Bava Kam. fol.* 137. 1. who saith, that they might not breed them to be sold to Strangers. They that please may also see *Misn. in Bava Kama c.* 7. 5. 7. But to this it may be answered, that though the *Gadarens* were many of them *Jews*, yet a great number of *Greeks* inhabited among them. Yea *Josephus Ant.* 17. 13. expressly calls *Gadara* a *Greek* City, and *de bel. Jud. l.* 2. *c.* 33, 34, 35. he relates how the *Jews* wasted the Cities of *Gerasa* and *Gadara*, and how the *Gerasens* and *Gadarens* dealt with them. Also S *Greg. Nyssen. in caten. gr. in S. Luc.* 8. resolves, that these *Gergesens* were Gentiles. But suppose that they were *Jews*, might not their Covetousness induce some of them to transgress the Constitutions of their Elders? When they might sell their Swine to very vast profit to the *Romans*, to whom Swines flesh was a dainty; see *Plin. l.* 8. *c.* 51. *Bashan was adorned with goodly Woods of Oaks*, Isa. 2. 13. Zach. 11. 2. and so we may suppose that this Country of the *Gadarens* being part of it, was so; and consequently Commodious for feeding Swine.

The Collectors of the Tribute-Money. S. *Matth.* 17. 24. It is not easie to determine, whether this Tribute-Money was the half Shekel, which every *Israelite* paid yearly for the Redemption of his Life, *Exod.* 30. 13. (as S. *Hilary*, see also S. *Cyril in* S. *Joh. l.* 3. *c.* 29.) or the Tribute which was paid for the Redemption of the First-born, *Exod.* 13. 13, 15. *Num.* 18. 15, 16. (as S. *Chrysost. Theophylact* and *Euthym.*) or a Tribute paid to the *Romans*, since *Judea* was made Tributary by *Augustus*, as S. *Hieron.* which Opinion *Origen in S. Matth.* seems to favour, by his speaking of giving to *Cæsar* the things that are *Cæsar's*, and of the *Didrachmum*'s having *Cæsar's* Image upon it; see him also *in epist. ad African.* As to the value of the *Didrachmum* which we render Tribute-Money, in the LXX it constantly answers to the Word שקל, and so *Epiphanius de ponder.* confounds the Shekel and the *Didrachmon*, making the Shekel to be only half of the *Stater*. Whereas *Josephus Ant. l.* 3. *c.* 9. makes the Shekel to contain four Drachms, and consequently two *Didrachma*. With him agrees S. *Hieron. in Ezek.* 3. also *Philo*, *De vori satisfactione*, who says, that fifty Shekels did contain two hundred Drachms. S. *Hieron. ibid.* makes the Shekel and *Stater* the same, and *Aquila* frequently: *Symmachus* sometimes Translates שקל by στατηρ, now it appears from S. *Matthew* that a *Stater* did contain two *Didrachma*. Yet perhaps these, who seem to thwart one another so directly, may be reconciled by distinguishing between the *Alexandrian* Drachm, and the *Attick*; the former of which was as much again as the latter, just as *Pasius* makes the *Alexandrian* Talent, as much again as the *Attick* Talent. Now *Josephus* saying that the Shekel contained four Drachms, speaks of *Attick* Drachms (Αττικας δραχμας

δραχμὰς πεντεκαίδεκα are his Words) but the LXX translating at *Alexandria* had respect to the *Alexandrian* Drachm, and so making the Shekel to contain only two Drachms rendred it δίδραχμον. Suppose then that S. *Matthew* had respect to the *Attick* Drachm, his *didrachmum* will be no more than half the Value of the LXX's and so half a Shekel, as the *Syr.* renders it 2 *Zuzim.*

One that cast out Devils, and yet followed not Christ. S. *Mar.* 9. 38. S. *Luk.* 9. 49. S. *Ambros.* S. *Chrysost.* ap. *Aquin.* and *Euthym.* thought that he believed in Christ though he did not follow him; but *Victor Antioch.* was of a contrary Opinion. S. *Cyril Alex.* seems to allow us Liberty to follow whether Opinion we will. Howsoever it was, the Name of Christ which was efficacious for expelling the Devils, and the Effect was to be ascribed to it, not to the Person, whether he was Believer or Infidel. S. *Chrysost. Theophylact, Victor Antioch.* and *Titus Bostr.* do all resolve, that it was not out of Envy or Emulation but out of a good Affection that the Apostles did forbid the Man, *viz.* out of Love to Christ; as S. *Ambrose* supposeth that it was S. *John*'s great Affection to his Master that made him concern himself so much, as to his acquainting Christ with their Forbidding him. *Theophylact* says, it was for that he doubted whether they had done well or no in it; others think that he did it for that he expected that they should be commended for it.

A Woman taken in Adultery. S. *Joh.* 8. 3. The *Mish. in Sanhedr. c.* 10. §. 1. and *Targ. Jonath. in Levit.* 20. 10. make Strangling (not Stoning) to be the Punishment for Adultery; how comes it then that the Scribes here say, that by *Moses*'s Law the Adulteress was to be stoned: To this it may be said, that perhaps this Woman was not married, but only espoused; and *Moses* saith expresly *Deut.* 22. 24. that such an one should be stoned. And observe the Reason that is given there, why he that lay with a betrothed Damsel should be stoned, *viz.* because he had humbled his Neighbours Wife; doth not this imply that every one that humbleth his Neighbours Wife, *i. e.* every Adulterer, should be stoned? Some also gather from *Ezek.* 16. *v.* 38. compared with *v.* 40. that Stoning was the Punishment for Adultery, as also from the History of *Susanna.* Finally, perhaps those Scribes did expound the Law that the Adulterer should be put to death, *Levit.* 20. 10. by *v.* 2. where putting to death is explained by stoning. It is impossible to know what it was that our Saviour writ on the Ground, whether some of the Sins of the Woman's Accusers, or that which he said to them *v.* 7. *He that is without Sin,* &c. or some such Sentence as that, *Terra, terra, scribe hos viros abdicatos;* or that, *Festucam in fratris oculo videt non trabem in suo;* or that, *Recedentes a me in terra scribentur;* see S. *Ambros. epist.* 76. S. *Hieron. l.* 2. *contr. Pelagian.* &c.

The Parents of him that was born blind. S. *Joh.* 9. 2, 3, 18.

One that came to Christ about dividing an Inheritance. S. *Luk.* 12. 13. His Brother was like him *in Toma fol.* 39. 1. who took his own part and his Fellows too, and was therefore called רבו to his Death.

One that asked if few should be saved. S. *Luk.* 13. 23.

One

One that sate at meat with Christ. S. *Luc.* 14. 15.

A Rich Man, and Lazarus a Beggar. S. *Luc.* 16. 19. Several of the Ancients have thought that there were really such Persons, *Irenæus l.* 2. *c.*62. (*al.*63.) and *l.*4. *c.*4. *Tertul. de anima c.*7. and a great number more, who speak of the Rich Man and *Lazarus* as really existing. Yea *Leontius* and *Euthym.* give us the Rich Mans Name, *viz. Nimeusis* or *Nineusis*, and some take upon them to tell us where his House was in *Jerusalem.* Yet *Clemens Alex. Strom.* 4. *S. Chrysost. tom.* 5. *orat.* 35. *in Lazar. Ammonius*, *Titus Bostr. Eulogius ap. Photium Num.* 280. and *Theophylact* say that it is a Parable; also two *Greek* Copies usher in the mention of *Dives* and *Lazarus* thus, ἔπε δὲ ἡ ἑτέραν παραβολήν. Yet *Titus Bostr.* and *Theophylact* tell us from the Tradition of the *Jews*, that there was a *Lazarus* who lived in extreme Poverty about that time. *Autor Quæst.* and *Respons. ap. Justin Mart. qu.* 60. says, that it is neither a Parable nor an History, his meaning seems to be that it is mixt of both, *i. e.* an History expressed Parabolically. *Lazarus* is by *Tertul. de Idololat. c.*13. called *Eleazar*; for as *Drusius* tells us out of *Juchasin*, *Omnis R. Eleazar in Talmud Hieros. dicitur* ר לעזר.

Publicans. S. *Matth.* 5. 46, 47. 9. 10. 21. 32. S. *Mar.* 2. 15. *S. Luc.* 3. 12. 5. 29. 7. 29. 15. 1. *Cicero pro lege Manilia*, as also *pro Cn. Plancio* highly extols the Order of Publicans. He likewise commends particular Persons for having demeaned themselves well in that Office: See what a Character he gives of *C. Curius* a Publican, *in orat. pro Posthumo. Sabinus*, *Vespasian*'s Father managed it so well, that the Cities erected Statues for him with this Title, καλῶς τελωνήσαντι. *Sueton. in Vespasian c.* 1. But generally they were infamous for their Rapine and Extortion, S. *Chrys. in S. Matth.* 9. *Suidas in voc.* τελώνης, and *Asterius ap. Photium Num.* 271. The *Romans* therefore were forced to make Laws, to restrain their shameless Exactions and Avarice, (see *Tacit. l.* 13. and *Digest. l.* 39. *tit.* 4.) sometimes the People rise against them, (*Dio. l.* 48.) sometimes they were punished very severely; see in *Livy l.*25. how *Posthumius* a Publican was dealt with at *Rome*, and in *Plutarch in vit. Luculli*, how *Lucullus* dealt with the Publicans in *Asia.* More especially they were hated by the *Jews*, and if any of their own Nation were imployed in that Office, they were still more execrable to them. They were not admitted to give Testimony in Judgment (*Gemar. in Sanhedr. fol.* 25. 2.) the *Jews* might not change Money out of the Chests of the Publicans (*Misna in Bava Kama c.*10. *S.*1.) nor Marry a Wife out of a Family where there was a Publican. *Tertull. de Pudicit. c* 9. seems to have thought that the Publicans were all Heathens, but S. *Hieron. ad Damasum* evinceth the contrary; also *Josephus de bel. Jud. l.* 2. *c.* 25. mentions *John* a Publican who was certainly a *Jew.*

Zaccheus. S. *Luc.* 19. 1. *Tertul. l.* 4. *contr. Marcion. c.* 37. and S. *Chrysost. serm. in Zacchæum*, and S. *Ambrose* were of Opinion that he was an Heathen, and S. *Cyprian l.* 2. *ep.* 3. seems to agree with them. *Asterius ap. Photium Num.* 271. expresseth himself somewhat doubtfully.

But

But later Writers say, that his Name speaks him a *Jew*, the name *Zaccai* being a pure *Hebrew* Name, *Ezr.* 2. 9. *Neh.* 7. 14. *Rabban Jothanan Ben Zaccai* or *Zechai* is much celebrated; see *Avoth c.* 2. and *R. D. Ganz. Millen.* 4. *An.* 713. *Cicero pro Plancio* says, that the Father of *Plancius* was *Princeps Publicanorum*; and *ad Quintum fratrem l.* 1. *ep.* 1. he speaks of the Societies of Publicans, as *Tacitus l.* 13. doth of *Vectigalium Societates*. It is probable that he that was styled *Princeps Publicanorum*, was Governour of one of those Societies; and such a Governour of a Society, we may suppose *Zaccheus* to have been. Perhaps also the טוכם ורוח, mentioned *in Schabb. fol.* 78. 2. was he whom we call the chief of the Publicans. S. *Hieron. in epitaph. Paul.* speaks of *Paula*'s visiting *Zaccheus*'s Sycamore Tree. *Chrysologus ser.* 54. says, that he was *Episcopatus honore fultus*, and the *Constitut. Apost. l.* 7. *c.* 46. that he was Bishop of *Cesarea*.

Certain Greeks. S. *Joh.* 12. 20. It is not agreed whether these that are called *Greeks*, were of the *Jews* that were dispersed through *Asia* and *Greece*, or they were Gentiles but Proselyted to the *Jewish* Religion, and Circumcised; or they were finally uncircumcised Gentiles. The first Opinion is earnestly contended for by some later Writers, others are for the second Opinion; see *Glass. interlin.* But *Epiphanius Her.* 30. S. *August. Ammonius* and *Leontius* were of the third Opinion, and S. *Chrysost. Theophylact*, and S. *Cyril. Alex.* agree with them, that they were Gentiles; but the two former add that they were near the being Proselytes, or inclined to it, and S. *Cyril* saith, that they concurred with the *Jews* in the belief of a supreme Deity. The *Syr.* also seems to favour this. Their coming to *Jerusalem* to Worship, and that at the Feast, may seem to be against this that they were Gentiles; but it is well known that the Gentiles were permitted to Worship in the Temple, *i. e.* in that part of it which was called the Court of the Gentiles, and a desire of seeing the Solemnity, together with the general concourse of People to *Jerusalem* at the Feast, might invite them to come then, rather than at another time. The reason why they addressed themselves to *Philip* might be, either for that they had some acquaintance with him (see *Gaudentius Brixiens.*) or because they met accidentally first with him.

The Master of the House in which Christ kept the Passover. S. *Mat.* 26. 18. S. *Mar.* 14. 14. S. *Luc.* 22. 11. S. *Chrysost.* and *Theophylact* say, that he was a Person unknown to the Disciples, and S. *Ambrose* took him to be poor and ignoble. Yet some later Writers have thought that he was Rich and Noble, and also a Disciple of Christ, but secretly like *Nicodemus* and *Joseph* of *Arimathea*.

A Young man. S. *Mar.* 14. 15. Whether he was S. *John*, (as S. *Ambros. in Psal.* 36.) or S. *James* the *less*, (as S. *Hieron. in Psal.* 37 and some *ap. Theophylact*, see also *Epiphan. Her.* 78.) or one of the House where they did eat the Passover, (to which *Theophylact* himself, *Victor Antioch.* and *Euthym.* did incline) or he was of some Village near the Garden; or finally one that dwelt near to the way by which they led Jesus, I shall not determine.

Malchus

Malchus and his Kinſman. S. *Matth.* 26. 51. S. *Mar.* 14. 47. S. *Luk.* 22. 50. S. *Joh.* 18. 10. Of *Malchus Vida epiſc. Cremon.* ſings thus,

Venit Idumeis miſſus captivus ab oris.

S. *Peter* directed the Blow againſt his Head, which he ſhunned ſo far as that it took of only his Ear; ſee S. *Chryſoſt. in S. Joh.* If it was *Malchus* that ſmote Chriſt, S. *Joh.* 18. 22. (as the ſame S. *Chryſoſt.* ſuppoſeth) he ſhewed himſelf very ungrateful to him in requiting him thus, for the Miraculous healing his Ear. If it be asked how the Apoſtles came to have Swords, S. *Chryſoſt. in S. Matth.* and S. *Joh.* anſwers, that probably they had uſed them for ſlaying the Lamb; or they had heard that ſome would come againſt their Maſter, and had provided them for his Defence; ſo alſo *Theophylact.* Perhaps alſo the way from *Galilee* to *Jeruſalem*, had begun to be peſtered with Thieves: And *Joſeph. de bel. Jud. l.* 2. *c.* 12. obſerves of the *Eſſeans*, that they armed themſelves againſt Thieves in their Journey, though they carryed nothing elſe with them.

A Maid that kept the Door. S. *Joh.* 18. 16. and other Servants, *v.* 18. In the LXX and Vulg. in 2 *Sam.* 4. 5. we read likewiſe of a *She Porter* ἡ θυρωρὸς τῆ οἴκου.

False Witneſſes. S. *Matth.* 26. 60. S. *Mar.* 14. 56. *Act.* 6. 13. In S. *Matth.* and S. *Mar.* they depoſed that Jeſus ſaid, *I am able to Deſtroy the Temple of God, and to build it in three Days*; or, *I will Deſtroy this Temple made with hands, and build another in three Days made without hands*; which differs much from that which our Saviour really ſaid, S. *Joh.* 2. 19. both as to Words and Senſe; ſee *Origen*, S. *Hieron.* S. *Chryſoſt. Victor Antioch.* and *Theophylact.* S. *Mark*'s Words ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, are rendered by *Origen in S. Matth.* alſo by *Arab. Æthiop.* and our Tranſlators, *Their Witneſs did not agree together*; but others render them thus, *Their Witneſs was not equal, i. e.* not ſufficient to take away Life. The Phraſe ἴσαι μαρτυρίαι anſwers to עדויהן מכוונין *Miſn. in Sanhedr. c.* 5. §. 4. The Falſe Witneſſes that came in againſt *Stephen*, laid to his charge that he had foretold that Jeſus would deſtroy the Temple. Their Zeal for the Temple was ſuch, that none might ſpeak a Word againſt it; yea the Zealots arrived at laſt at that height of Impiety, that they derided all Prophecies againſt it, and laughed at them as Fables. In *Miſn. in Sanhedr. c.* 6. §. 4. it is enacted that the hands of the Witneſſes, ſhould be firſt upon him that was to be ſtoned, (ſee alſo *Moſes Mikoſs. præc. aff.* 101. and *Deut.* 17. 7.) This formality they uſed in the Stoning of S. *Stephen*.

The Captain of the Temple. *Act.* 4. 1. 5. 24. S. *Chryſoſt.* and *Euthym.* expound the Words [*Captain of the Temple*] thus, *Captain of the Souldiers of the Temple*, or *of the Souldiers that kept the Temple*. Some ſay that he was the *Roman* Commander of thoſe that were placed in the Caſtle *Antonia*, to Guard the Temple, eſpecially at the time of the *Jewiſh* Feaſts,

Feasts, because of the great concourse of People from all parts then, *Jos. de bel. Jud. l.* 5. *c.* 15. But it makes against this, that S. *Luke* always calls the Chief Commander of the *Roman* Garrison there χιλίαρχος (which we render *Chief Captain*) never στρατηγὸς τῦ ἱερῦ *the Captain of the Temple*. And *Joseph. Ant. l.* 15. *c.* 14. calls him φρέσαρχον. Others therefore think that he was one of the Priests, that had the oversight of those that watched in the Temple, *Josephus* calls *Eleazar* a Priest στρατηγῶν, *Ant. l.* 20. *c.* 8. and *de bel. Jud. l.* 2. *c.* 30. and *Ananus* στρατηγὸς *Ant. l.* 20. *c.* 5. There was one who is called the Man of the Mountain of the House, *Misn. in Middoth c.* 1. §. 2. he had the oversight of all the Watches that were kept in the Temple. Might not this Man of the Temple, be he that is called the Captain of the Temple? However if by the *Captain of the Temple*, we understand one Person that had the Rule and Inspection over the rest, (let him be a *Roman* Commander or any other;) then, by the *Captains of the Temple*, S. *Luc.* 22. 4, 52. may be meant his Under-Officers, or those that he used as his Assistants, or perhaps he together with them. Some have conceited that those fifteen Prefects of the Temple *in Shekalim c.* 5. §. 1. or some of them, were these Captains of the Temple. *Rulers of the House of God*, are mentioned 2 *Chron.* 35. 8.

Souldiers. Of them consisted the Watch, S. *Matth.* 27. 65. where we render ἔχετε κουστωδίαν, *Ye have a Watch*, taking ἔχετε with the Vulg. to be the Indicative Mood; as also the *Syr. Arab.* and *Munster's Hebr.* seem to have done; but the *Æthiop.* renders it, *Take ye Souldiers*, for ἔχετε may be of the Imperative Mood, as well as the Indicative. For *Custodia* the *Syr.* hath קסטונרא (which is rendred *Custodes*) not as some would read it קסטונרא from *Quæstionarii*. The *Manual* (*in* S. *August.*) *c.* 23. calls the Souldier that pierced Christ's side, *Longinus*, and under that name he hath found a place in the *Martyrol. Mart.* 15. yet some suspect that they, who first gave him the Name, took the hint from λόγχη, the Weapon with which he pierced our Saviour. He did it either designing to gratifie the *Jews*, (as S. *Chrysost.* supposeth) or because he doubted whether he was really dead; see S. *Cyril. Alex.* He pierced Christ's right side, says the *Arab.* in *Erpenius's* Edition. The story of his being Blind, and receiving sight by Christ's Blood lighting upon his Eyes, is rejected by *Baronius An.* 34. *Num.* 131. In the Miraculous efflux of Blood and Water, whether the Blood did flow first, and the Water afterward, (as *Nonnus*) or both flowed together, yet unmixed and discernible one from the other, cannot be determined. The Souldiers gave Christ Vinegar mingled with Gall, S. *Matth.* 27. 34. for which, S. *Mar.* 15. 23. we have Wine mingled with Myrrhe. S. *Hilary*, S. *Ambros. in* S. *Luc.* 23. and S. *August. de consens. Evang. l.* 3. *c.* 11. make S. *Matthew* to have writ (not *Vinegar*, but) *Wine*, and not only the Vulg. but also some *Greek* Copies, the *Æthiop. Munster's Hebr. Juvencus* and *Sedulius* do all confirm this reading. Yet suppose S. *Matthew* to have Writ ὄξος, (which we render *Vinegar*) the *Greeks* called *vinum factitii saporis* by the name

name of ὄξος, and so we have ὄξος· ὁ λεπτὸν τὸ ἀπὸ φοινίκων in *Suidas*, not to urge the affinity of Vinegar to Wine: τὸ ὄξος ὄινου πικροῦς ἐκ φύσις καὶ δύναμις, *Plutarch. Sympos. l.* 3. *qu.* 5. But still how do the Evangelists accord, when one says that it was mingled with Gall, with Myrrh the other? S. *August.* (*ubi supra*) answers, First, that S. *Matthew* put Gall for bitterness, and that Wine mingled with Myrrh is very bitter. Secondly, That perhaps the Wine was imbittered with Gall and Myrrh too. *Isidore Orig. l.* 17. *c.* 8. says, that Myrrh hath its name from bitterness. The *Hebr.* Word is מר which may well be from מרר to *be bitter*. *Dioscorides l.* 1. *c.* 77. and *Galen de simplic. medicam. l.* 8. bear Witness to its bitterness. Nor is it against this, that *Pliny l.* 14. *c.* 13. reckons *Murrhina* among sweet Wines, for it is possible that *Murrhina* hath no relation at all to Myrrh. *Festus* says, that some thought that it was so called *ex uvæ genere Murrinæ nomine*. *Hesychius* says, that some call μυῤῥῖνα a Drink, ἢ ἐπηχᾶτο μύρον, making it to refer to μύρον, as *Ælian* also doth *l.* 12. *c.* 31. and *Pollux l.* 6. *c.* 2. the latter thereupon calling it μυρίνης ὄινος, as also it is called *Murina* in several Editions of *A. Gellius l.* 10. *c.* 23. though in some *Murrhina*. S. *August.* had also reason to suppose that S. *Matthew* might put χολὴ (*Gall*) for bitterness, for in the LXX χολὴ signifies not only *Gall*, but also *Wormwood*, (answering to the *Hebr.* לענה *Prov.* 5. 4. *Lam.* 3. 15.) *viz.* because of its bitterness; it answers also to מרורה (*bitterness*) *Job* 16. 13. 20. 14. The *Arab. in S. Matth.* renders it by the very Word *Myrrh*, the *Syr.* by מרורתא (*bitterness*) the *Pers.* hath the same Word in S. *Matthew*, which it hath in S. *Mark*. When a Person was to be put to Death, they gave him Frankincense in a Cup of Wine to Drink, to the end that it might stupifie him, (*Sanhedr. fol.* 43. 1.) and this Potion was prepared and sent by some honourable Women in *Jerusalem*. Perhaps they sometimes used Myrrh instead of Frankincense, supposing it to have a like stupifying faculty. S. *Hieron. in S. Matth.* 27. 48. alludes to the Narcotick quality of Myrrh, saying that *Jews* and Infidels gave Christ Wine mixed with Myrrh, *ut eum consopiant & mala eorum non videat*, also *Dioscorid. l.* 1. *c.* 77. saith of Myrrh, that it begets sleep. They stripped Christ of all his Garments in the Opinion of the Ancients, who say that he was Crucified naked: S. *Chrysost. in S. Matth. S. Ambros. Ut nudi nudum sequamur*, says S. *Hieron.* Some gather from a Law of *Adrian* mentioned by *Grotius*, that it was the manner among the *Romans*, for the Executioners to seize on the Garments of those that were put to Death; and then we may with S. *Cyril* of *Alexand.* suppose that they divided the Thieves Garments also; but S. *Chrysost.* and *Euthym.* thought that they not. In *Taanith fol.* 11. 2. they tell us that *Moses* ministred in a seamless Garment, and of the High-Priests seamless coat; see *Joseph. l.* 3. *c.* 8. and S. *Chrysost.* says, that in *Palestine* they weave their Garments, by joyning one piece to another. As to our Saviours seamless Coat, *Euthymius* mentions a Tradition, that it was made by his Mother; and S. *August. in S. Joh.* is of Opinion, that they did not cast Lots for his

other Garments, but for that only; but S. *Mar.* 15. 21. ſeems to imply the contrary; for there it is not only ſaid that they caſt Lots upon them, *i. e.* his Garments in the *plur.* Number, but S. *Mark* adds τις τι ἄρη, what every one ſhould take; ſee S. *Ambroſ.* and *Euthym.* Of the Souldiers that kept S. *Peter*, *Act.* 12. S. *Chryſoſt.* ſaith, that for ſureneſs they were bound in the ſame chain with the Apoſtle, and therefore he is ſaid to have ſlept between two Souldiers bound with two chains, *i. e.* with one of the chains he was made faſt to one Souldier, and with the other chained to the other. It was uſual for the Priſoner to be chained to his keeper; ſee the ſtory of *Manlius Aquilius* and *Buſtarnes* in *Athenæus l.* 5. In *Act.* 12. 19. ours Tranſlation renders ἐκέλευσεν ἀπαχθῆναι, *He* (i. e. *Herod*) *commanded them* (*viz.* the Keepers) *to be put to Death*; the *Syr.* renders it, and S. *Chryſoſt.* interprets it accordingly; and yet ἀπαχθῆναι ſignifies only, *To be lead*. In the very ſame ſenſe *Pliny*, *epiſt. l.* 10. *ep.* 97. ſaith, *Perſeverantes duci juſſi*. *Petrus Alexandr.* ſeems to have read ἀπαγχθῆναι, as if *Herod* commanded them to be ſtrangled.

Pontius Pilate. S. *Matth. c.* 27. S. *Mar. c.* 15. S. *Luc.* 3. 1. 13. 1. and *c.* 23. S. *Joh. c.* 18. and *c.* 19. *Act.* 3. 13. 4. 27. 13. 28. 1 *Tim.* 6. 13. *Pontius* was an uſual name among the *Romans*, ſo that they are not to be regarded, who ſay that Pilate had that name from *Pontus* (from whence they ſay that he came to *Judæa*) or from an Iſland called *Ponta* near *Rome*; ſee *Eutychius Patriarch. Alex.* The Anſwer of the *Jews* to *Pilate*, *It is not Lawful for us to put any Man to Death*, admits of a twofold ſenſe, (ſays S. *Chryſoſt.*) Firſt, We cannot put any Man to that Death, which we would have this deceiver to die, *viz.* the Death of the Croſs. Secondly, We cannot put any to Death at this time, *i. e.* the time of the Feaſt. S. *Cyril Alex.* and S. *Auguſt.* are for the latter of theſe Expoſitions, *Theophylact* and *Euthym.* for the former. *Ammonius in gr. caten. in S. Joan.* ſays, that the calling himſelf King, (for which they accuſed Chriſt), was δημόσιον ἔγκλημα *a popular crime*, and fell not under their cognizance. Others ſay that their meaning is, that ſince they were ſubdued by the *Romans*, they could not put any to Death, without the *Roman* Governours conſent; and S. *Chryſoſt.* acknowledges that much of their Power was taken from them, and gives this as one reaſon why they brought Chriſt to Pilate, and did not put him to Death themſelves. Their Doctors alſo ſpeak much of a Tradition, that their Power as to Life and Death, ceaſed forty years before the Deſtruction of the Temple, (ſee them alledged by *Buxtorf. in* דיני מסורות) but ſome ſay that it was not taken away by the *Romans*, but Malefactors and Murtherers were grown ſo numerous and heady, that they could not execute Capital Puniſhments upon them; and this is rendred as the reaſon of their not judging in Capital matters *in Avoda Zara fol.* 8. 2. and *Moſes Mikotſi prec. affirm.* 99. This might perhaps be ſome reaſon, but in *Joſeph. Ant. l.* 20. *c.* 8. the *Jews* told *Albinus* that it was not Lawful for *Ananus* to aſſemble the Council without his Licence, and without a Council he could not put any one to Death. To conclude this, the *Jews* (as beſt ſerved their preſent turn) ſometimes

ſometimes denyed that they had power in Capital matters, as here in our Saviours caſe, ſometimes pretended that they had, as in S. *Paul*'s caſe, *Act.* 24. 6. and therefore I ſee no reaſon why we ſhould trouble our ſelves ſo much about this anſwer of theirs. The Procurators of *Judea* had Power of Life and Death from the firſt, which was *Coponius*, who was ſent with this Power (as *Joſephus* teſtifies *de bel. Jud. l.* 2. *c.* 11.) and it was enjoyed and exerciſed by his Succeſſors, of which *Pilate* was one; ſee *Philo Leg. ad Caium c.* 18. *Joſ. Ant. l.* 18. *c.* 3. and *de bel. Jud. l.* 2. *c.* 14. and *Tacitus l.* 15. Some will needs gather from S. *Joh.* 19. 1. that *Pilate* ſcourged Jeſus himſelf, but they are anſwered ſufficiently by thoſe words of *Tertull. de bapt. c.* 11. *Imperator propoſuit edictum, aut Præfectus fuſtibus cecidit. Numquid ipſe proponit? aut numquid ipſe cedit?* No, but they do it by their Officers, and ſo did *Pilate*. They that were to be ſcourged, uſed in order to it, to be bound to a Pillar: *Adſtringite ad columnam fortiter. Plautus in Bacch.* ſee alſo the *Miſn. in Maccoth c.* 3. *s.* 12. accordingly S. *Hieron. in Epitaph. Paulæ* ſpeaks of the Pillar, to which our Saviour was bound when he was ſcourged, ſaying that it was ſhewed unto *Paula*; of the Pillar ſee alſo *Prudentius in Enchir.* Some pretend to give us the very words, in which *Pilate* pronounced ſentence upon Chriſt; firſt, that he ſhould be ſcourged, then that he ſhould be crucified; but they do not agree among themſelves. The *Jews* deſirous that Chriſt ſhould be Crucified, accuſed him for being a mover of Sedition, for *Auctores ſeditionis & tumultus, aut in crucem tolluntur*, &c. *Paulus l.* 5. *tit.* 22. The *Conſtitut. Apoſt. l.* 5. *c.* 13. ſay, that the *Roman* Laws forbad the putting any Man to Death, that was not Convicted, and *l.* 2. *c.* 52. they tell us how the Heathens did not preſently lead away Malefactors to Puniſhment, but enquired of them many Days with great deliberation; and *Sueton. in Tiber. c.* 75. mentions a Decree of the Senate, that the Puniſhment of condemned Perſons ſhould be deferred to the tenth Day (it is mentioned alſo by *Tacit. l.* 3. and *Dio l.* 57. but theſe ſeem to reſtrain it to thoſe that were condemned by the Senate.) Theſe Rules were not obſerved in the Death of Chriſt. The ſame *Conſtitut. l.* 2. *c.* 52. tells us, that among the Heathen, the Judge being about to give ſentence, did with hands lifted up, proteſt that he was clear from the Blood of the Perſon; perhaps *Pilate* proteſted his Innocence by both waſhing his hands and lifting them up. Whereas S. *Mark c.* 15. 25. ſaith, that it was the third Hour, and they Crucified him, S. *Joh. c.* 19. 14. that it was about the ſixth Hour, when *Pilate* had not yet delivered up Jeſus to be Crucified, S. *Hieron.* in *Pſal.* 77. ſuſpects that the Copies are vitiated in S. *Mark*, as *Ammonius in caten. gr. in S. Joh.* and *Theophylact* do, that they are vitiated in S. *John*, *viz.* by the fault of the Tranſcribers who might eaſily miſtake one Numeral Letter for another, as γ for ε or contrariwiſe. So the *Æthiop. in Mark* hath not the Third but the Sixth hour, on the other ſide ſeveral ancient Copies, and thoſe very exact, (ſays *Petrus Alexand. in diſput. de Paſch.*) and an αὐτόγραφον of S. *John* kept in the Church of *Epheſus*, (if the *Chronic. Alex.* do not deceive us) and *Nonnus* have the third Hour in S. *John*, not the ſixth. Beſides

this, some tell us that the *Jews* divided the Day into four Parts (as it is clear that the *Romans* did; see *Censorinus c.* 23.) each of which contained three hours, so that the second of those Parts, into which the Day was divided, contained all the time from our Nine to our Twelve, and all that time they called the Third Hour; the third of those Parts, all the time from our Twelve to our Three afternoon, and this they called the Sixth Hour. Now if these things be true, and if our Saviours Crucifixion was somewhat before our Twelve of Clock, then S. *Mark* might truly say, that it was the Third Hour, and S. *John* as truly, that it was as it were the Sixth Hour. Some finally there are that say, that S. *John* followed the *Roman* account of the Hours of the Day, so that his Sixth Hour is the same with our Six of Clock in the Morning, when S. *Mark* followed the *Jewish* account. *Pilate* gave the Emperor *Tiberius* an account of Jesus's having risen from the Dead, and other things concerning him, *Tertull. Apologet. c.* 21. Some say that *Pilate* repented, and certainly (if they mean no more by repentance) he had reason enough to be sorry, for having taken away the Life of a Person, whom he knew to be innocent, as being *ipse pro conscientia sua Christianus*, Tertull. ibid. The story that *Volusianus* was sent in Embassage to *Tiberius* by *Pilate*, is censured and rejected by *Baronius*, *An.* 34. *Num.* 230. The *Samaritans* accusing *Pilate* to *Vitellius* President of *Syria*, he was sent by him to *Rome*, *Joseph. Ant. l.* 18. *c.* 5. I shall not anxiously dispute whether the Title, which *Pilate* set over our Saviour, was written in that which is properly called *Hebrew*, or in *Syriack*. In *Syriack* says *Nonnus*; others say, in *Syr.* Words, but *Hebr.* Letters.

Pilate's Wife. S. *Matth.* 27. 19. Not long before that *Pilate* was sent to *Judea*, it was earnestly debated at *Rome*, whether they who were sent into the Provinces, should be permitted to take their Wives along with them, but carryed in the Affirmative, *Tacit. Annal. l.* 3. *Origen*, S. *Athanas. de passion. & cruce Dom.* S. *Ambros. in S. Luc.* 23. S. *Hieron. Leo*, *Euthym.* and *Theophylact* were all of Opinion, that the Dream was sent to *Pilate's* Wife by God; and *Origen* and *Theophylact* say, that God designed her Conversion and Salvation in the sending of it. *Origen* adds, that she had the beginning of her Conversion from the Dream. Yet (say some) the Dream was sent by the Devil; but they are either later Writers, or such as are of less Authority, as the Authors of the Epistle to the *Philippians*, *in S. Ignat.* and of the *serm. de passione Christi in* S. *Cyprian.* The Dream (says S. *Chrysost.*) was sent not to *Pilate*, but his Wife; either because she was more worthy, or because the *Jews* would have thought that he feigned it for an excuse, or perhaps he would not have communicated, but concealed it. *Nicephorus l.* 1. *c.* 30. calls her *Procle*, *Lucius Dexter in Chron. Claudia Procula.*

Barabbas. S. *Matth.* 27. 16. S. *Mar.* 15. 7. S. *Luc.* 23. 18. S. *Joh* 18. 40. *Act.* 3. 14. In *Origen* we read, *Quem vultis dimittam vobis, Jesum Barabbam, an Jesum qui vocatur Christus?* but he adds that the name Jesus was not given to *Barabbas* in all Copies, and suspects that it was superadded.

added by Hereticks. As to the releasing a Prisoner at the Feast, *Cyril. Alex. qu. Tit. Bostr.* and *Theophylact* thought that it was upon the account of some ancient custom among the *Jews*, they delivering one at the Passover, in Memory of the deliverance from the Destroying Angel, and from their being kept as Prisoners in *Ægypt*. But since we read not of any such ancient Custom among the *Jews*, there are that incline to *Origen*'s Opinion, that it was from the *Romans*, a favour granted the *Jews* by them; for we read in *Livy l.* 5. *Vinctis dempta in eos dies vincula*, *i.e.* the Days *lectisternii indicti*, by which it seems that they released Prisoners at more solemn times.

Simon of *Cyrene*. S. *Matth.* 27. 32. S. *Mar.* 15. 21. S. *Luc.* 23. 26. *Origen*, S. *August. de pastorib. c. ult.* and *Theophylact* understand by *Cyrene*, the *African Cyrene*, though some will have it to be *Cyrene* of *Cyprus*, or a *Cyrene* which they fansy to be in *Decapolis*. S. *Hilary*, S. *Ambros.* S. *Hieron.* and S. *Leo de passione Dom. ser.* 8. took *Simon* to be a Gentile. S. *Athanas. de passion. & cruce Dom.* S. *Hieron.* S. *August. de consens. l.* 3. *c.* 10. S. *Cyril. in caten. gr. in S. Matth. Theophylact* and *Euthym.* conceived that Jesus himself carryed the Cross first, S. *Joh.* 19. 17. and *Simon* afterward; yet *Origen* leaves it doubtful whether of the two carried it first. Others suppose that he only carried the end of the Cross after Jesus. Some tell us, that our Saviour had fallen under the Cross twice, before he was relieved by *Simon*. *Theophylact* saith, It is likely that *Simon* was living, when S. *Mark* writ his Gospel; see also *Victor Antioch.* We are told by *Suidas in voc.* ἀγγαρεῦσαι, that ἀγγαρεύω, the Word used concerning *Simon*, and rendred to *compel*, is originally a *Persian* word. Some have said that the Cross was fifteen foot in length.

Alexander and Rufus. S. *Mar.* 15. 21. They are mentioned either for the more exact description of what was done, or that it might be better known what *Simon* it was *(Victor Antioch.)* or for that they were Disciples *(Commentar. in S. Mar. ap.* S. *Hieron.)* and that of some Note, who could certifie those that would enquire of them, what they had heard their Father *Simon* relate concerning Christ. Whether the *Alexander* mentioned, *Act.* 19. 33. was the same with this *Alexander*, or this *Rufus*, the same with the *Rufus* in *Rom.* 16. 13. cannot be determined. Some tell us that there was a third Brother named *Lucius*. *Erasmus* instead of τὸν Ῥοῦφον hath τοῦ Ῥοῦφου.

A great number of People and Women. S. *Luc.* 23. 27.

Two Thieves. S. *Matth.* 27. 38. S. *Mar.* 15. 27. S. *Luc.* 23. 32. S. *Joh.* 19. 18. S. *Matthew* and S. *Mark* say, that the Thieves reviled Christ speaking in the *plur.* Number: S. *Luke* saith, that one of the Malefactors railed on him, so that either S. *Matthew* and S. *Mark* used the *Plural* for the *Singular*, (see S. *August. de consens. l.* 3. *c.* 16. S. *Athanas. ser. contr. omnes Hæreses*, S. *Cyril, Hieros. Catech.* 13. and *Sedulius l.* 4.) or else both the Thieves reviled him at the first, afterward one of them instead of reproaching vindicated him, (see S. *Hilary*, S. *Chrysost.* S. *Prosper. contr. Collator. c.* 14. *Juvenc. l.* 4. *Tit. Bostr. Victor Antioch. Theophylact* and *Euthym.*)

Euthym.) S. *Hieron.* and S. *Ambroſe* take notice of both theſe ways of reconciling the Evangeliſts, as *Origen* doth of the latter, and then adds, *niſi forte alii ſunt hi duo latrones qui ambo blaſphemaverunt.* S. *Hilary* ſeems to have believed that the penitent Thief did hang on Chriſt's Right hand, (and ſo the impenitent Thief on his Left hand) juſt as the Righteous and the Wicked ſhall be diſpoſed at the laſt Day, thoſe on the Right, theſe on the Left hand of the Judge. (See alſo S. *Leo ſer.* 4. *de paſſ.*) Some have inclined to believe that the converted Thief, was ſprinkled with the Water and Blood, which leaped out of Chriſt's pierced ſide. There are thoſe that ſay, that Chriſt had the Prerogative to be Crucified on an higher Croſs than the Thieves were, but this agrees not well with the Hiſtory of the invention of the Croſs, *ap. Ruffin. l.* 10. *c.* 7, 8. *Theodoret. l.* 1. *c.* 18. *Sozomen l.* 2. *c.* 1. Of breaking the Legs of thoſe that were Crucified, ſee *Lactant. l.* 4. *c.* 26. They that pretend to give us the Names of the Thieves agree not among themſelves, ſome calling the Convert Thief *Dimas*, the other *Geſmas*, but others call the former *Vicinius*, the latter *Juſtinus*. *Seneca de vit. beata* tells, how ſome *ex patibulo ſpectatores ſuos conſpuerent*, the impenitent Thief could not forbear even upon the Croſs, to ſpit out the venom of his Reproaches upon our Lord.

Some that paſſed by, or ſtood beholding Jeſus on the Croſs. S. *Mat.* 27. 39. S. *Mar.* 15. 29. S. *Luc.* 23. 35. S. *Joh.* 19. 29. S. *Matthew* and S. *Mark* ſay, that having filled a ſponge with Vinegar, they put it on a Reed; S. *John* ſaith, that they put it on Hyſſop, ſuppoſe that the Reed was a Rod of Hyſſop, and there is no difference between S. *John* and S. *Matthew* with S. *Mark*. Some *ap. Theophylact* ſay expreſly, that Hyſſop is called a Reed, (ſee alſo *Euthym.*) and the *Arab.* and *Perſ.* render ὑσσώπῳ in S. *Joh.* juſt as they do καλάμῳ in S. *Matth.* The Hyſſop that ſprung out of the Wall (though ſuppoſed to be the leaſt of Hyſſops) is reckoned a Tree, 1 *Kings* 4. 33. and called ξύλον by *Joſeph. Ant. l.* 8. *c.* 2. Accordingly the *Miſn. in Parah c.* 11. §. 8. diſtinguiſheth between gathering Hyſſop for Meat, and gathering it for Wood. Finally among the Reeds, *&c.* wherewith they covered their Tents in the Feaſt of Tabernacles, the *Gemar. in Succah fol.* 13. 1. reckons Hyſſop. If this ſatisfie not, we may ſuppoſe that as the *Miſn. in Parah c.* 12. §. 1. ſpeaks of tying Hyſſop with a Thread, (ſuppoſe to or about a ſtaff) ſo here Hyſſop might be tyed about the Reed, and the ſponge then about the Hyſſop; or contrariwiſe the ſponge was bound about the Reed with Hyſſop as with a Thread; ſee the *Æthiop. in S. Joh.* Some of the Ancients make the meaning to be, that Hyſſop was mingled with the Vinegar, as Gall was in a former Potion, (ſee *Origen* S. *Chryſoſt. Nonnus* and *Theophylact*) which may alſo be the meaning of thoſe Words of S. *Hilary*, *in Pſal.* 68. *ſpongiam plenam aceto Hyſſopo admiſcentes.* We need not then hearken to thoſe that will have ὑσσώπῳ here, to have the ſignification of ὕσσον. Neither need we enquire ſo anxiouſly as ſome do, how it came that a Veſſel of Vinegar was ſet there, for the *Roman* Souldiers drunk Vinegar; yea *Peſcennius Niger* commanded that they ſhould

all

all be content with it, (as *Elian. Spartianum* informs us) and refrain from Wine.

Many Bodies of Saints that Arose. S. *Matth.* 27. 52. S. *Hieron.* and some *ap. Theophylact* say, that they rose not till after Christ's Resurrection, as *Origen* says, that they went not out of their Graves till after it. Yet some later Writers think that they both arose, and also came out of their Graves before Christ's rising, but lurked about the City till he was risen. The *Syr.* and *Pers.* favour this Opinion, reading thus, *They came forth, and after his Resurrection entred into the Holy City.* The *Arab.* and *Æthiop.* with *Glycas*, read not *After his*, but *After their Resurrection.* The Author of the *Quæst.* and *Answ. ap. Justin. Mart. qu.* 85. *Euseb. de Demonstr. l.* 4. *c.* 12. and *Epiphan. Her.* 75. thought that they did not die again, but ascend with Christ into Heaven. On the other hand, *Theophylact* is positive that they did die again. The Author *de assumpt. Virginis ap. S. Hieron.* is unwilling to determine either way. *Quadratus ap. S. Hieron. de vir. illustr.* says, that he saw many that were healed of infirmities in *Judea*, and had risen from the Dead; as likewise *ap. Euseb. l.* 4. *c.* 3. he saith that some of them lived to his time; but it may be questioned whether he speaks this of these Saints in S. *Matth.* 27. or of some others that had been raised by Christ. S. *Chrysost.* speaking of those that were now raised, saith, τὰς πολλὰς τοῦτο λέγει; So that (though we cannot necessarily conclude so much from the Word πολλὰς) perhaps he had respect to the Patriarchs *Noah*, *Abraham*, &c. but others think that they were such as had been known to those to whom they appeared, as *Zachary*, *Elizabeth*, *Simeon*, *Anna* and the like. A later writer names one *Scarioth* as one of them.

The Centurion and Others that watched Jesus on the Cross. S. *Matth.* 27. 54. S. *Mar.* 15. 39. S. *Luc.* 23. 47. *Constantin. Porphyrogen.* calls χιλιάρχους λογγίνους; and perhaps it was upon this account, that this Centurion got the name *Longinus*, though *Lucius Dexter in Chron.* calls him *C. Oppius.* He was not only a Convert, but also a Martyr, (as some *ap.* S. *Chrysost.* do affirm) and *Metaphrastes Mart.* 15. saith, that *Pilate* beheaded him with two Souldiers, and that he was ignominiously treated after his Death; but how will this be reconciled, with that which the same *Metaphrastes* saith, *Octob.* 16. *viz.* that the *Jews* being inraged against him, for asserting the Truth of our Lords Resurrection, he left his Office (as two Souldiers left their Service) and published the Works of Christ in *Cappadocia.*

Joseph of Arimathea. S. *Matth.* 27. 57. S. *Mar.* 15. 43. S. *Luc.* 23. 50. S. *Joh.* 19. 38. S. *Hieron. de loc. Heb.* makes *Arimathea*, to have been that which is called *Ramathaim Zophim*, and was *Samuel's* Town, 1 *Sam.* 1. 1. and therefore some suppose that *Joseph* was a Priest or *Levite* S. *Hieron.* also, both *de loc. Hebr.* and *in Epitaph. Paulæ* saith, that it was not far from *Lydda* or *Diospolis.* And *de loc. Heb.* speaking of *Rinda*, (which we call *Arumah*, *Jud.* 9. 41.) he informs us that many called it *Arimathea.* *Theophylact* and *Euthym.* say, that *Joseph* was one of the LXX.

Disciples,

Disciples, and S. *Chrysost. in S. Joh.* saith ἴσως, *Perhaps* he was of the LXX; but indeed it seems not probable that he was. The word rendred *Counsellour* is βουλευτὴς, and it occurs frequently in the *Talmud.* In *Joma fol.* 8. 2. we read of רשכה בלשכה, which was also called רשכה מרוחרין, *i. e* when the High-Priests came to be changed every twelve Months, and it was distinct from the לשכת הגזית where the *Sanhedrim* or great Senate sat, and therefore these בלשכה are such as were distinct from them of the great Senate, though possibly the same Person might be both a Counsellor and a Senator. In *Joseph. de bel. Jud. l.* 2. *c.* 29. οἱ ἄρχοντες and οἱ βουλευταὶ are found together, and perhaps as the βουλευταὶ there were these Counsellors, so the ἄρχοντες were the Men of the great Senate. Some suppose that these βουλευταὶ were Counsellors for the Temple, such as consulted and took care about things appertaining to it. What affinity the γερουσιάρχης τῆς βουλῆς, in *Joseph. de bel. Jud. l.* 5. *c.* 33. had to the βουλευτὴς, I know not. Βουλευτὴς is often rendred *Decurio*, for the *Decuriones* were such as were singled out for publick Counsel, when any Colony was deduced, *decima pars eorum qui ducerentur consilii publici causa conscribi solita est. Digest. l.* 50. *tit.* 16. *l.* 239. § 5. *S. Cyril Alex.* calls *Joseph* a young Man. Some *ap.* S. *Hieron.* thought that the first *Psalm* was made of him, and *Tertul. l.* 4. *contr. Marcion. c.* 42. applies the first verse of it to him. Though *Arimathea* was the place of his Nativity, he dwelt at *Jerusalem*, and so had his Sepulchre hewn out in his Garden, without the Walls of it. One saith, *Nullibi mentio* βουλευτῶν *Hierosolymitani*, but *Buxtorf. in voc.* בולטין alledges out of the *Jewish* Writings, the very Words בולטין ירושלמיין. *Joseph* asking the Body of Jesus may remind us of the Laws *de cadaveribus punitorum. Digest. l.* 48. *tit.* 24. and *Cod. l.* 3. *tit.* 44. *l.* 1. 2. which enact that the Bodies of Persons executed should be granted to their relations or others that desired them; and *Ulpian* adds, that *Augustus* wrote in the tenth Book of his Life, that he observed this. But *Verres* made Men purchase the Liberty of burying the Bodies of such, (*Cicer. in Verrem l.* 5. and *Quintilian declamat.* 6.) and *Theophylact* says, It is probable that *Joseph* purchased the Body of Jesus of *Pilate*; but *Pilate* was guilty enough otherways, we need not load him with this. S. *Chrysost. in S. Joh.* thought that he was known to *Pilate*, and so went in to him more boldly, and had his suit granted. It was (says *Metaphrastes*) by the perswasion of the Mother of our Lord, that he begged the Body. They wrapped the Body of a condemned Person in an old worn linen cloth, (*Megilla fol.* 26. 2. 4.) but *Joseph* did not wrap the Body of Jesus so. Some relate that he was imprisoned that Night in which he buried his Body, and that to comfort him our Lord appeared first to him; others say, that he was put into a Cell, and watched there by the Priests themselves, yet miraculously delivered; but *Baronius An.* 34. *Num.* 192. gives little credit to the latter relation, and the former seems not to deserve much.

Cleopas. S. *Luc.* 24. 13. According to *Dorotheus* he was also called *Simon*, and was the Lords Cousin-germain, and the second Bishop of *Jerusalem*;

Jerusalem; and as to *Simon* or *Simeon* the second Bishop of *Jerusalem*, it is possible that he also had the name of *Cleopas*, for *Euseb. l. 3. c. 11.* says, that *Simeon* the second Bishop of *Jerusalem* was the Son of *Cleopas* or *Cleopas*, and so he might be called *Cleopas* after his Father. Some have thought that this *Cleopas* was that very *Cleopas*, who (as *Hegesippus* saith) was the Father of *Simeon*, and Brother of *Joseph* the Blessed Virgins Husband; but this cannot be, if that be true which *Nicephorus* saith, that *Joseph* marryed the Widow of his Brother *Cleopas*, (see him *l. 1. c. 33.*) for then it is clear, that that *Cleopas* was dead long before our Saviours appearing to our *Cleopas*. Of whom S. *Hieron. de vir. illustr.* saith, that he was of *Emmaus*; and *in epitaph. Paulæ*, that Jesus being known at *Emmaus* in the breaking of Bread, *ejus domum in Ecclesiam consecravit*. The *Martyrol. Sept. 25.* adds, that he was slain in the same House for the Confession of Christ. See the *Menologe. Octob. 13.* The Ancients (says *Grotius*) probably thought that both he and the other Disciple, who went with him to *Emmaus*, were of the number of the LXX.; but who that other Disciple was there is no *Constat*. He was *Nathanael*, (says *Epiphan. Hær. 23.*) S. *Luke* (say some *ap. Theophylact.* and *Nicephorus l. 1. c. 34.*) See *Anastas. Sinaï. in Hexæm. l. 10.* one *Simon* as *Origen l. 2. cont. Celsum*. S. *Basil* also in *Isa.* calls him *Simon* (though some Copies have *Menahem* instead of *Simon*. *Ambrose in S. Luc. 12.* calls him *Amon*, in S. *Luc. 24.* *Ammon*, (which *Grotius* will needs have to be put for *Simeon*.) The two Disciples mentioned S. *Mat. 16. 12.* were the same with these two in S. *Luc. 24.* in the Opinion of *Theophylact*, and all others that I have consulted, except *Euthymius*.

The Hundred Brethren, 1 *Cor. 15. 6.* with others added to them afterward. *Act. 2. 41. 4. 4. 5. 14. 6. 7. 21. 20.* When it is said, 1 *Cor.* 15. 6. τοῖς πλείοσιν ἐφάπαξ ἀδελφοῖς, S. *Chrysost. Œcumenius*, and *Theophylact.* observe the Ambiguity of the Word ἐφάπαξ, that it may either signifie *Above*, referring to the number of the Brethren, or *From above*, denoting that Jesus appeared to them from Heaven, *viz.* after his Ascension. But *Theophylact* adds, that the most are for the former Interpretation, making it to refer to the Number of the Brethren, and so do the *Syr. Arab.* and *Vulg.* as well as our Translators. The Tradition is, that this famous appearing to so many, was in *Galilee* upon Mount *Tabor*; see S. *Matth.* 28. 16. The hundred and twenty mentioned *Act. 1. 15.* were not the whole number of the Disciples, which our Lord had at his Ascension, but the Disciples then present amounted to so many. The Conversion of the three thousand *Act. 2.* was the Fruit of Christ's Prayer for his Crucifiers, *Father forgive them*, &c. S. *Chrysost. Locale passione Dom. ser. 11.* and S. *August. in Psal. 93.* and *ser. 4. de Sanctis*. As to the five thousand *Act. 4.* the question is whether they were distinct from the three thousand, so that eight thousand in all were now gained by the Apostles Sermons, or whether they were now made five thousand in all. S. *Hieron. in Isa. 11.* S. *Chrysost in S. Matth. Hom 1.* and *22.* and *in Act. Theodoret. in Zach. 13.* S. *August. Tract. 39. in S. Joh.* also *cont. Crescon. l. 4. c. 54.* and *Œcumen.*

seem all to be for the former Opinion that the five thousand are to be taken as distinct from the other, and that they were now in all eight thousand. Whether the Men alone came into the computation, or the Women also, I shall not determine. They that were added, *Act.* 5. 14. were of the common sort, called the People, v. 13. for we are told there that the rest, *i. e.* the Wealthier sort, or those that were in Office, or place of Rule, durst not joyn themselves to the Church, for fear of losing their Estates and Places, though they were moved to it, by the notable Miracles which they saw wrought.

Joseph surnamed *Barsabas* and *Justus*. *Act.* 1. 21, *&c.* Some have thought him the same with S. *Barnabas*, lead thereto by the Affinity of the Names: but *Eusch. l.* 1. *c.* 12. *Epiphan. Hær.* 20. and S. *Chrysost. in Act.* 4. make them distinct Persons. Others say that he was the same with *Jose*, the Lord's Brother, S. *Mat.* 6. 3. If this be true, he was that *Justus* who was the third Bishop of *Jerusalem*. *Dionysius de Divin. nomin. c.* 11. alledgeth one *Justus*, calling him Bishop of *Antioch*, and the *Greek* Scholiasts on *Dionysius*, viz. *Maximus* and *Pachymeres* say, that it is this *Justus*, and call him *Jose*, even as one of *Beza*'s Copies, *Act.* 1. 23. hath (not *Joseph*, but) *Jose*. *Papias* (as *Eusch. l.* 3. *c.* 39. reports) that he drank deadly poison and received no harm by it. He was Bishop of *Eleutheropolis*, according to *Dorotheus*. He suffered great Persecution from the *Jews*, and being a glorious Conqueror over all, finished his course in *Judea*, to the *Admiration of Jew* 20.

Devout Jews out of other Nations. *Act.* 2. If they had their fixed habitation at *Jerusalem*, (of which Opinion *Chrysost. Oecumen.* and *Theophylact* seem to have been) it is probable that the general expectation of the *Messias* appearing about that time, had brought them thither. But others are of Opinion as to many of them, that they were come thither only upon occasion of the Feast. From the Word *Προσήλυτος*, v. 5. nothing can be concluded. For though it often signifies *a Gentile*, yet many times it signifies no more than *a Stranger*, or *Sojourner*, see the LXX in *Gen.* 17. 12. *Exod.* 12. 19. *Levit.* 16. 29. *Numb.* 15. 30. 40. 17. 32. 30. 40. It may seem by these Words of *Josephus*, in his Life, *Ἐπεὶ δὲ ἐπὶ τὴν ἑορτὴν ἐγὼ τοῖς ἐπιχωρίοις καὶ προσηλύτοις ἐπορευόμην*, as also from those of *Aristeas* de *Septuag.* *Non Judæos quidem tantum, sed etiam Scythis, egentibus servis, quam ex hoc servati*, that it was the manner of the Jews on the great days to fast, however till the sixth hour, therefore when they scoffingly said, that the Disciples were full of new Wine, S. *Peter* replyed, that it was but the third hour of the Day. It was improbable that they should be drunk at that hour, when they used not to eat or drink till the sixth hour.

Notes called *Barnabas*. *Act.* 4. 36. 37. 9. 27. and 6. 16. *Gal.* 2. 1. 9. The MS. *Alex.* and several other Greek Copies, as also the *Syr. Arabic.* and *Vulg.* instead of *Joseph* read *Joseph*. The Name *Barnabas* occurs frequently in *Philo Judæus*, *lib. de Cherub.* 4. *&c.* The Name *Barnabas* is by S. *Luke* interpreted *υἱὸς παρακλήσεως*, *A Son of Consolation* or *Exhortation*, and

and is by some derived from נבא *to Prophesy*, (for the Prophetick Office comprehends both Exhortation and Consolation) by others from נחם which in the *Arab.* signifies *To exhort*. According to others נחמיה is put for נחומיה, and יה is a Contraction of יהוה Consolation. Some say that נחם signifies sometimes *to be refreshed*, and will have *Barnabas* to be put for *Barnaphas*. Some finally would derive it from נחה, whence comes נחמה Consolation, the very Word which the *Syr.* useth *Act.* 4. 36. but they do not find it easie to form נחם from נחה. To the enquiry how S. *Barnabas* a *Levite* came to have Lands, it is answered, that perhaps he had them not in *Judea* but in *Cyprus*, where the *Jewish* Constitutions did not take place. Others add, that a *Levite* might have or purchase an Estate even in the Land of *Judah*. *Abiathar* had Fields in *Anathoth*, 1 *Kings* 2. 26. and *Jeremiah* a Priest, bought a Field there of his Uncles Son, *Jer.* 32. 8, 9. The Hill in which *Eleazar* was buried belonged to *Phinehas* his Son, as being given him, *Josh.* 24. 33. Some collect from 1 *Sam.* 1. 1. and 9. 5. that *Samuel* was born on his own Land, which descended to him from *Zuph*. Of the Sale and Redemption of the *Levites* Possession, see *Levit.* 25. 32. *Theodoret* and *Oecumenius* in 2 *Cor.* 8. 18. incline to think, that the Brother mentioned there was S. *Barnabas*, and the latter adds that many were of that Opinion, yet grants that others said, that he was S. *Luke*. See S. *Chrysost.* What reason some have to say that he was the Brother of *Zebedee*, *viz.* by the Mother, I know not.

Ananias and Sapphira. *Act.* 5. *Origen. Hom.* 8. *in* S. *Matth.* had the Charity for them to think that they were judged so severely of the Lord, that they might not be condemned with the World. Whereas we *Act.* 5. 1, 3, 8. call that which they sold *A Possession* or *The Land*, the *Æthiop.* still calls it *A Vineyard*.

Hellenists. *Act.* 6. 1. 9. 29. (we in both places Translate it *Grecians*.) They were the *Jews* of the Dispersion (say some) such as were *Jews* (i. e. Proselytes) as to their Religion, but *Greeks* by Nation, (say others.) The *Syr. in Act.* 9. says, that they were such *Jews* as knew the *Greek* Tongue, and with the *Syr.* agree S. *Chrysost. Oecumen.* and *Theophylact.* It is probable that these *Hellenists* read the Old Testament in *Greek*, as afterward some *Hebrews* desired Licence of the Emperor, to read the Scripture in *Greek*, and had it granted, when others of them were for reading it in the *Hebrew* Tongue only, see *Justinian Novel.* 146.

Stephen. *Act.* 6. item. 7. and 8. 2. 22. 20. He was a young Man and beautiful, says S. *Augustin. Ser.* 6. *de Sanctis*. The *Mish.* in *Sanhedr.* c. 6. and *Moses Mikosi precept. affirm.* 100. set down the Rules or Orders which were observed in stoning Persons. The hands of the Witnesses were to be first upon them, according to *Deut.* 17. 7. The place of stoning was without the City, or without the Three Camps, see the *Gemar. in Sanhedr. fol.* 42. 2. These two Rules they did observe in stoning S. *Stephen*. But their eager thirst after his Blood, would not permit them to observe other Circumstances, or as much as to wait until

a judicial sentence was past upon him. The place of his suffering was a furlong from the City, says *Nicephor. l.* 14. *c.* 50. Some later Writers say, that he suffered on the third of *August*, but S. *Greg. Nyssen.* and *Fulgentius* in their Sermons *de S. Stephano*, and S. *Augustin. de diversis ser.* 97, 98. and *de Sanctis ser.* 5. did celebrate the twenty sixth of *Decemb.* as the Day of his Martyrdom. See the rest in D. *Cave.*

Philip. *Act.* 6. 5. also c. 8. and c. 21. *Epiphan. Hær.* 21. S. *Hieron. contr. Lucifer.* S. *Chrysost.* and *Oecumen.* and *Theophylact* agree, that this S. *Philip* the Deacon (not S. *Philip* the Apostle) preached to the *Samaritans*, *Act.* 8. I know that he who baptized the Eunuch is called an Apostle by *Tert. de Bapt. c.* 18. and S. *Augustin. de doctr. Christ. in Prolog.* but the Word Apostle is frequently used in a larger sense, and so from the bare name of Apostle, no certain Argument can be drawn. Yet I acknowledge that S. *Augustin. tract.* 6. *in S. Joh.* leaves it doubtful whether S. *Philip* it was, whether the Apostle or this. When *Act.* 8. 39. we read that the Spirit of the Lord caught away *Philip*: some Copies read, *The Angel of the Lord caught away Philip*; the Spirit of the Lord did it by the Ministery of an Angel. S. *Philip* built a Sepulchre in which he and his Daughters did rest, *Gratian. c.* 13. *q.* 2. §. *Unaquaque.*

Prochorus. *Act.* 6. 5. *Petrus de Natal.* says, that he was S. *Stephani Nepos*, but *Genebrard. in Calend. Apr.* 9. makes that *Prochorus* not to have suffered till *An. Dom.* 170.

Nicanor. *Act.* 6. 5. *Dorotheus* relates, that he suffered the same day with S. *Stephen*, but it is strange that S. *Luke* who so particularly describes S. *Stephen's*, should omit the mention of *Nicanor's* Martyrdom, if he dyed the same Day with him.

Timon. *Act.* 6. 5. He was also called *Timotheus* (as some say,) but was not *Timothy*, S. *Paul's* Disciple.

Parmenas. *Act.* 6. 5. He dyed Ministring in the presence of the Apostles, saith *Dorotheus.*

Nicolaus. *Act.* 6. 5. He was first a Proselyte to the *Jewish* Religion, then a Convert to the Christian, *Epiphan. Hær.* 25. a Proselyte not of the Gate, but of Circumcision or of Righteousness. He was Bishop of the *Samaritans*, as say *Hippolytus* and *Dorotheus* in the *Lat.* Edition.

Convert Priests. *Act.* 6. 7. and Rulers, S. *Joh.* 12. 42. The *Syr.* instead of *A great Company of the Priests*, *Act.* 6. hath *Much People of the Jews*, but the other Versions, and also the *Greek* Copies themselves read, *Of the Priests*, as we do. Whether these Priests did openly profess the Faith to which they were obedient, or they were Disciples secretly like those Rulers, S. *Joh.* 12. may be questioned.

Many Christians that were punished, imprisoned, dispersed and slain in the Persecution raised about S. *Stephen*, *Act.* 8. 1, 3, 4. 26. 10, 11.

An Eunuch. *Act.* 8. 27. *Tertul. de Bapt. c.* 18. S. *Athanas. ad solitar. vitam*, S. *Hieron. in Isa.* 56. S. *Augustin. Hom.* 23. *inter Hom.* 50. *Chrysol. ser.* 100. *Arator, &c.* understood him to be an Eunuch, in the sense in which we ordinarily use the Word. *Paulus Diaconus* saith, that he was a Jew, but

but whether the meaning be that he was so by Birth, or that he was a *Jew* as proselyted to the *Jewish* Religion, I know not. *Eusebius* calls him the First-fruits of the believers through the World, and the first of the Nations or Gentiles that had knowledge of the Mysteries of the Word of God, so that he seems to have thought that he was a Gentile. And he might be originally so, but such a one as was *præcatechizatus & in timore Dei præparatus à Prophetis*, as S. *Irenæus l.* 4. *c.* 40. says of him. The *Æthiopians* worshipped a God which they accounted immortal, and the cause of all things, (so *Strabo l.* 17.) they were Circumcised (*Herodotus ap. Joseph. Ant. l.* 8. *c.* 4.) and in these respects they were not at so great a distance from the *Jewish* Religion as others, and so more easily proselyted to it. S. *Hieron. de loc. Hebr.* says, that he was baptized in a Fountain bubling up at the Foot of an Hill near *Bethsura*, a Village in the way from *Jerusalem* to *Hebron*, and (as some add) therefore called *sons Æthiopis*. Later Writers say, that he was baptized in the Brook or River *Soreeh*, or in a Brook near *Nehel Eshcol*, or in a River which some call *Elentherus*, and say that it gave the name to *Eleutheropolis*; but why we should believe them more than S. *Hieron.* I know not. The MS. *Alex.* and several ancient *Greek* Copies, and S. *Hieron. contr. Lucifer.* read *Act.* 8. 39. thus, *When they came up out of the Water, the Holy Spirit came, or fell upon the Eunuch, but the Angel of the Lord caught away Philip.* S. *Greg. Nazianz. orat.* 40. *Anastas. Sinait.* and *Euthym. in Psal.* 67. seem to have thought that *Candaces* was the name of the Eunuch, but the *Syr. Arab. Æthiop.* and Vulg. do all make *Candace* the name of the Queen, and the *Greek* it self is sufficiently plain, not to add that *Strabo l.* 17. and *Dio l.* 54. mention a *Candace* that was Queen of the *Æthiopians*, and that *Pliny l.* 6. *c.* 29. saith, that *Candace* was for many years a common name of their Queens; also some call this Eunuch not *Candac* but *Indich.* He was Governour of the City *Gaza*, says the *Æthiop.* taking Γάζα, *Act.* 8. 27. to be a proper name there, as it is in the very Verse foregoing; perhaps also S. *Chrysost.* took it to be so; see *Theophylact.* Some say that he brought gifts from *Candace* for the Temple at *Jerusalem.*

Ananias of *Damascus*, *Act.* 9. 10. 22. 12. *Oecumenius*, *Dorotheus* and the *Menolog.* say, that he was one of the LXX Disciples. The *Martyrolog. Januar.* 25 and the *Menolog.* both affirm, that he Preached the Gospel in *Eleutheropolis* in *Palestine.*

Æneas, *Act.* 9. 33. It may be that Αἰνέας is the same name with אינינא in the *Talmudists*, in whom there is mention of אינינא ר׳. *Oecumenius* calls this *Æneas* ὁ παῖς.

Tabitha, *Act.* 9. 36. The *Syr.* Word טבותא (from the *Hebr.* צבי) signifies a *Roe*, as *Dorcas* doth in the *Greek.* The Upper Chamber in which she was laid, was, it may be, the place where the Christians assembled for Divine Worship.

Simon a Tanner, *Act.* 9. 43. 10. 6, 17.

Cornelius, and two of his Servants, a Souldier, his Kinsmen and near Friends, *Act.* 10. 1 and 11. The *Gens Cornelia* was Famous at *Rome*, and

and it is probable that our *Cornelius* belonged to some Branch or Family of it. It is probable also, that the *Italian* Band, of which he was Centurion, did belong to one of the *Italian* Legions mentioned in *Dio l.* 55. and an ancient Inscription in *Lipsius's* notes in *Tacit. hist. l.* 2. S. *Hieron. in epitaph. Paulæ*, says of her, *Cornelii Domum Christi vidit ecclesiam*, and *in Epist. ad Salvinam* he makes *Cornelius* to have been the first Fruits of the Gentiles. The *Constit. Apost. l.* 7. *c.* 47. say that he was Bishop of *Cesarea* after *Zacchæus*; see the *Martyrol. Feb.* 2.

Six Brethren that went with S. *Peter* to *Cesarea*. *Act.* 10. 23, 45. 11. 12. The *Jews* had a Maxim that the Holy Ghost would not dwell upon a Gentile, therefore *Cornelius* and his friends being such, these Brethren who were of the Circumcision, marvelled that the Holy Ghost fell upon them. *Cornelius* was well reported of by the *Jews* for his fearing God, but being uncircumcised, he was in their account no better than a Gentile.

Agabus and other Prophets. *Act.* 11. 27. 21. 10. *Orosius l.* 7. saith, that in the Famine foretold by *Agabus*, the Christians in *Jerusalem* were relieved by *Helen* Queen of the *Adiabeni*.

Herod Agrippa. *Act.* 12. S. *Hieron. ad Eustochium de vinculis B. Petri*, seems to have thought the *Herod Act.* 12. to have been *Herod* the Tetrarch above mentioned, others contend that he was *Herod* King of *Chalcis*, but the most received Opinion is, that this *Herod* is he who is called *Agrippa*, as by *Josephus*, so also by *Philo in legat. ad Caium*, who both of them testifie his Zeal for the *Jewish* Religion, and that together with his desire to gratifie the *Jews* put him upon persecuting the Christians. The *Syr.* saith expresly, *Herod who was called Agrippa*, and accordingly *Suidas* calls him *Herod Agrippa*, see *Euseb. l.* 2. *c.* 10. and *Occumen.* It is said *Act.* 12. 23. that *an Angel of the Lord smote him*, and some question whether it was a good Angel, (suppose the Angel that delivered S. *Peter v.* 7.) or an Evil Angel; for some think that an Evil Angel may be called an Angel of the Lord; as according to the *Hebr.* LXX. Vulg. and *Syr.* in 1 *Sam.* 18. 10. it is said, *An Evil Spirit of God came upon* Saul, (though we Translate *An Evil Spirit from God*) and so when *Psal.* 35. 5. it is said, *Let the Angel of the Lord chase them*. S. *Hieron.* saith, *Angelus Domini, i. e. spiritus malus. Si malus, cur Domini? Si Domini, cur malus? Domini quia Dominus illum creavit, & Dominus illum habet in potestate. Malignus non natura sed sua adinventione. Josephus Ant. l.* 19. *c.* 7. describes the manner of his Death thus, Having proclaimed solemn Sports and Shews in Honour of *Cæsar*, on the second Day of the Festivity he came early in the Morning into the Theatre, having on a Robe most curiously wrought with Silver, which encountring the beams of the rising Sun, reflected such a lustre upon the Eyes of the People, as begat an equal Wonder and Veneration in them. Hereupon some Flatterers beginning the Acclamation, saluted him as a God, and desired that he would be propitious to them. He did not repel their impious Flattery, or express his dislike of it. Looking up he espied an Owl over his head,

which

which he beheld as a presage of his Death, as it had been before of his Advancement or Prosperity. Suddenly an hearty Grief seizeth him, with a vehement Griping, and extreme Torment in his bowels. So looking on his Friends he said, *Behold the Deity which ye admired, and your selves convinced of Flattery and Falshood, see him hurried to Death, whom even now ye proclaimed to be immortal.* His Torments not remitting put an end to his Life in five Days: Thus *Josephus*. Compare the Description of *Antiochus*'s Death 2 *Mac.* 9. 5, 9. with this. When it is said that he was eaten up of Worms *Act.* 12. 23. MS. *Cant.* adds ἔτι ζῶν, *i. e. being yet alive.*

The Accuser of S. *James* the Great, or he that drew him before the Tribunal, beholding his constant Resolution and Courage, confessed himself to be a Christian. So being lead with the Apostle to be executed, in the way he heartily begged his Pardon, who said, *Peace be to thee my Son, and kissed him*; so they were beheaded together *Euseb. l.* 2. *c.* 9. and *Suidas in voc.* Ἡγήσιππος. Some say that his Name was *Josias.*

Mary the Mother of *John-Mark*, *Act.* 12. 12. She is supposed to have been S. *Barnabas*'s Sister. They say that he being convinced by the sight of Christ's Miracles, communicated the notice of the *Messiah* to her, who thereupon hasted to come to Christ, and invited him to her House. In that house (as some tell us) he celebrated his last Supper, and appeared to *Thomas* and the rest, in it the hundred and twenty Disciples met, *Act.* 1. and in it the Holy Ghost descended on the Apostles. See *Acta Alexandri.*

John-Mark. *Act.* 12. 12, 25. 13. 13. 15. 37. *Origen, Oecumen. Euthym, Victor Antioch. Kirstenius*'s MS. *Arab.* and *Theophylact argument. in* S. *Mar.* make him and the Evangelist to be the same. Also S. *Hieron. in Philem.* 24. makes the *Mark* spoken of there, S. *Paul*'s Companion, to be the same with the Evangelist. It is true S. *Hieron. de vir. illustr.* calls *John-Mark*, S. *Barnabas*'s Disciple, and the Evangelist, S. *Peter*'s, (see him both in S. *Barnab.* and S. *Mar.*) so that he may seem there to distinguish them, but we cannot certainly conclude from thence that he doth; for the same Person might be the Disciple first of the one, then of the other. *Dionysius* saith, that there were three *Marks*, one S. *Barnabas*'s Disciple, another S. *Paul*'s, the third S. *Peter*'s; how can he be refuted, but by saying that the same Person might be the Disciple of more than one Apostle? *Papias ap. Euseb. l.* 3. *c. ult.* S. *Irenæus l.* 3. *c.* 1. and S. *Hieron. de vir. illustr.* say, that he was *Interpres Petri.* That Prologue to S. *Mark*'s Gospel which we have in *Epiphanius* (and which he fathers upon S. *Hieron.*) hath these Words of S. *Mark*, *Sacerdotium in Israel agens secundum carnem Levitæ*; and afterward these, *Admiratus fidem posthabitam divinis, ne sacerdotio reprobus haberetur.* There are others that say, that he wore the *Petalum*; yea some will needs suppose that he was one of the Priests mentioned *Act.* 6. 7. Some conjecture that he was the young Man that bare the Pitcher of Water S. *Mar.* 14. 13. See the rest in D. *Cave.*

Rhoda

Rhoda. *Act.* 12. 13. Whether she was a Servant as S. *Chrysost. Procl. &c.* supposed her to be, or a young Damosel of some note, yet so officious as to go to the door and listen, they that please may determine. Some call her *Rosulia* perhaps for that they thought that *Rhoda* and *Rosulia* have the same signification.

Manaen. *Act.* 13. 1. *R. D. Ganz, Millen.* 4. *An.* 728. tells of one *Menahem* that was joyned with *Hillel*, but went away to the King (*i. e. Herod* the Great) with eighty Men richly arrayed. This *Manaen Act.* 13. was brought up with *Herod* the Tetrarch, and so as *Herod* the Tetrarch was *Herod* the Great's Son, in like manner this *Manaen* might be the Son of that *Menahem* mentioned by *Ganz*. By *Herod* the Tetrarch here *Act.* 13. I suppose S. *Luke* meant that *Herod* whom he constantly calls so in his Gospel, (see S. *Luc.* 3. 1, 19. and 9. 7.) and not *Agrippa* the younger, as some would have it.

Simeon that was called *Niger*. *Act.* 13. 1. The *Arab.* and *Vulg.* call him *Simon*, for *Simon* and *Simeon* is one and the same name.

S. Luke. He was one of the two Disciples to whom Jesus appeared in the way to *Emmaus*, if we may believe some *ap. Theophylact.* and *Niceph. l.* 1. *c.* 34. see also *Euseb. Emiss.* or *Eucher. ser.* 2. *post Paschа*. A *Greek* Expositor *ap. Aquin. in prooem. in S. Luc.* affirms, that he was a perfect Master of Grammar, Poetry, and Rhetorick, not wanting the Gifts of Prophecy; that going into *Judea*, he there learned the Truth of Christ, and remained with him as his Disciple. *Euseb. l.* 3. *c.* 4. says, that in his Gospel, he writ the things which they who were eye-witnesses of them had delivered to him, in the *Acts* the things which he had himself heard and seen; see also S. *Hieron. in proem. in S. Matth.* and *de vir. illustr.* He was the Brother mentioned 2 *Cor.* 8. 18, 19. according to S. *Ignat. ep. ad Ephes. Origen Hom.* 1. *in S. Luc. S. Hieron. (ubi supra) Titus Bostr. in S. Luc.* 1. By S. *Irenæus l.* 1. *c.* 2. he is styled a Disciple or follower of the Apostles, by *Tertul. contr. Marcion. l.* 4. *c.* 2. *&c.* S. *Paul's* Disciple; *Kir. Iber.* MS. *Arab.* says, that he was first Christ's Disciple, then S. *Peter's*, then S. *Paul's*. See the rest in D. *Cave*.

Certain persons that went with S. *Paul* from *Antioch* to *Jerusalem*, *Act.* 15. 2. I conceive that they were some of the Brethren, and not of the *Jewish* Zealots or false Teachers mentioned *v.* 1. though it is possible that some of the Zealots also went up at the same time. For S. *Hieron. ep.* 11. *inter epist. Augustini* says, that both the accusers and the accused determined to go. The MS. *Cant. Act.* 15. 2. adds, that the Zealots bid *Paul* and *Barnabas* and some others to go up to be judged by the Apostles, and S. *Irenæus* saith *l.* 3. *c.* 13. *His qui ad Apostolos vocaverunt eum, de quæstione acquievit Paulus, & ascendit ad eos.*

Titus. *Gal.* 2. 1, 3. If S. *Paul's* going up to *Jerusalem* mentioned here *Gal.* 2. was the same with that *Act.* 15. 2. then it is probable that *Titus* was one of those, who were sent by them of *Antioch* to *Jerusalem*, with S. *Barnabas* and S. *Paul*. S. *Irenæus l.* 3. *c.* 13. some *ap.* S. *Hieron.* and *Primasius* were of Opinion, that it was the same with that *Act.* 15. but

S. *Chrysost.*

S. *Chryſoſt.* and *Epiphan. Her.* 28. do diſſent. S. *Paul* ſaith, *Gal.* 2. that he went up by Revelation, when as *Act.* 15. it is ſaid that he was ſent up by the Church of *Antioch*, therefore it may ſeem not to be one and the ſame going up which is ſpoken of in thoſe places. But to this it may be anſwered, Firſt, that he might be ſent up by the Church, and yet incouraged alſo to the Journey by a particular Revelation; or ſecondly, the Church might be directed by Revelation, to take that courſe, *i. e.* to ſend S. *Paul* and Others to *Jeruſalem*. It was the Opinion of the *Incertus Autor ap.* S. *Hieron.* and alſo of ſome mentioned by S. *Hieron.* himſelf, that *Titus* was Circumciſed, (ſee alſo *Primaſ.*) but S. *Ambroſ. Theodoret*, S. *Hieron. &c.* were of Opinion that he was not. S. *Hieron.* alſo acquaints us what it was that miſled thoſe that conceived that he was Circumciſed, *viz.* when we read, *Gal.* 2. 5. *To whom we gave place by Subjection, no not for an hour*, they left out the Negative, and read thus, *To whom we gave place by Subjection for an hour*; and it is true, that S. *Irenæus l.* 3. *c.* 13. S. *Ambroſ.* the *Latin* Copy alledged by S. *Hieron.* and the Copies which *Primaſ.* conſulted, did follow this latter reading, and *Tertull. contr. Marc. l.* 5. *c.* 3. earneſtly contends for it. But on the other hand the *Greek* and *Latin* Copies which we have now, and ſo *Theodoret*, *Epiphan. Her.* 28. the *Syr. Arab.* and *Æthiop.* have the Negative, and read to the ſame ſenſe that we do; ſo did alſo the *Greek* Copies in S. *Hieron's* time. But ſuppoſe that S. *Paul* did write thus, *To whom we gave place for an hour*, it doth not follow that he gave place ſo far as to Circumciſe *Titus*. S. *Hieron. ad Hedib. Qu.* 11. ſays, that *Titus* was S. *Paul's Interpres*.

Judas ſurnamed *Barſabas*. *Act.* 15. 22, 27, 32. Perhaps he was the Brother of *Joſeph* called *Barſabas*, *Act.* 1. And (if *Judas* and *Thaddeus* was one and the ſame name) poſſibly he was the *Thaddeus* whom *Euſeb. l.* 1. *c.* 12. affirms to have been one of the LXX Diſciples.

Silas. *Act.* 15. 22, 27, 32, 33, 34, 40. S. *Hieron. epiſt.* 143. *ad Damaſum*, and *Anſelm. in* 2 *Cor.* 1. 19. thought, that *Silas* is he, who is otherwhere called *Silvanus*, and S. *Athanaſius* (on theſe Words, *Omnia mihi tradita ſunt à patre*) ſeems to favour this, when he ſaith, that S. *Paul* took *Sylvanus* to be his Aſſociate. *Hippolytus*, *Dorotheus*, and the *Menolog.* make *Silas* and *Silvanus* to have been diſtinct Perſons; but the Authority of the former may well overſway theirs. Some later Writers have thought that *Silas* was the Brother mentioned, 2 *Cor.* 8. 18.

Trophimus. It is evident from *Act.* 21. 29. and 27. 2. that he and **Ariſtarchus** went up with S. *Paul* to *Jeruſalem*, and it is believed that **Sopater**, **Secundus**, **Gaius**, **Tychicus**, and **Timothy**, who are named together with them, *Act.* 20. 4. did the ſame.

The **Daughters** of S. *Philip*. *Act.* 21. 9. S. *Ambroſ. in Eph.* 4. 11. and S. *Chryſoſt. in* 1 *Cor.* 11. 5. ſay, that they foretold things to come. Yet S. *Chryſoſt.* denies that they foretold the things which befell S. *Paul*, though ſome later Writers affirm that they did. The *Menolog. in Sept.* 4. calls one of them *Hermione*.

Mnason. *Act.* 21. 16. Ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι, which we render, *And brought with them, one* Mnason, *with whom we should lodge*, as do also the Vulg. *Syr.* and *Æthiop.* yet we may render it thus, *And brought us to one* Mnason, *with whom we should lodge.* Some *Latin* Copies have *Jason* instead of *Mnason*, (and so *March. Velesl.* Ἰάσωνι) as others have in place of it *Naſon.* It is uncertain whether he was to lodge them in the way from *Cæſarea* to *Jeruſalem*, or when they came thither; S. *Chryſoſt.* inclined to the later. It is uncertain also whether he was one of the LXX, and therefore said to be an old Diſciple, or whether he was called so only because he was a more early Convert than many others.

Diſciples of *Cæſarea.* *Act.* 21. 12, 16.

Certain Man Jews. *Act.* 21. 27. 24. 18.

Four Men that had a Vow. *Act.* 21. 23, 24. *i. e.* the Vow of a *Nazarite*, not of a perpetual *Nazarite* (*Nazaræus ſeculi*) but of a Temporary *Nazarite*, (*Nazaræus dierum*) of whom see *Num.* 6. Some conceive that they were Poor, and therefore S. *Paul* was at charges with them. It was the cuſtom (ſays *Joſeph. de bel. Jud. l.* 2. *c.* 26.) for those that were in any ſickneſs or diſtreſs to Vow Abſtinence from Wine, and to ſhave their heads certain Days, before that they offered Sacrifice.

Claudius Lyſias his Centurions and Souldiers. *Act.* 21. 31. 22. 24. 23. 10, 17. He was Commander in Chief of the *Roman* Garriſon, which kept the Caſtle or Tower *Antonia.* Both *Lyſias* and the Centurion knew that it was not Lawful to ſcourge a *Roman*, and Uncondemned, *Act.* 22. 25, 26, 29. see what *Cicero* pleads againſt *Verres l.* 5. for his ſcourging *Gavius*, alſo that Oration of *Julius Cæſar*, which we have in *Saluſt. de bel. Catilin.* See S. *Chryſoſt. in Act.* 22. 25. with whom agrees *Oecumenius.*

Above forty Jewiſh Zealots. *Act.* 23. 12. Some fanſy that they might be of those Prieſts (ſpoken of by *Joſephus* in his Life) who being ſent bound to *Rome* by *Felix*, lived there on Figs and Nuts; but there is little ground for ſuch a Conjecture.

S. *Paul's* Siſter's Son. *Act.* 23. 16. He perhaps overheard accidentally when the forty *Jews* made the compact to kill S. *Paul*, or chanced to be preſent when they came to the Chief Prieſts; or finally being ſollicitous for his Uncle, he ſet himſelf purpoſely to obſerve the Conſpiracies of the *Jews* againſt him.

Felix. *Act. c.* 23. and *c.* 24. He is in *Tacitus*, *Hiſt. l.* 5. called *Antonius Felix*, in *Joſephus Ant. l.* 20. *c.* 5. *Claudius Felix*; perhaps he had both Names, that of *Claudius* from the Emperour of that Name, whoſe Freed-Man he was (ſee *Sueton. in Claudio c.* 28. and *Tacitus*) and that of *Antonius* he might have from *Antonia* the Emperours Mother. He is branded by *Tacitus* with the practice of all Cruelty and Incontinence, and ſo S. *Paul's* diſcourſe of Righteouſneſs (the contrary to his Injuſtice and Cruelty) and Continence, (the contrary to his Libidinouſneſs) was a direct reproof of the Vices that were chiefly predominant in him. The

Jews

Jews requited his leaving S. *Paul* bound to pleasure them by repairing to *Rome*, to inform against him, *Joseph. Ant. l.* 20. *c.* 7.

Drusilla. *Act.* 24. 24. *Tacitus*, *Hist. l.* 5. says, that *Felix* took to Wife *Drusilla* the Grandchild of *Cleopatra* and *Antonius*; so that as *Sueton. in Claudio c.* 28. tells us, that he was the Husband of three Queens, so it seems he Marryed two *Drusilla*'s. The *Drusilla* mentioned by *Tacitus*, was the Daughter of *Juba* King of *Mauritania*. This in the *Acts* was the Daughter of *Herod Agrippa* abovementioned, and first Marryed to *Azizus* King of the *Emesseni*ans, but *Felix* so wrought upon her by the Perswasion of *Simon* a Magician, that for him she left both her Husband and her Religion, *Joseph. Ant.* 20. *c.* 5.

Tertullus. *Act.* 24. 1. He is believed to have been a *Roman*, though putting on the Person of his Clients, he speaks, *v.* 6. as if he were a *Jew*.

Porcius Festus. *Act. c.* 24. and *c.* 25. and *c.* 26. See also *Joseph. Ant. l.* 20. *c.* 7. and *de bel. Jud. l.* 2. *c.* 24. *Lyra* hath *Porticius* instead of *Porcius*; but perhaps it is only through the fault of the Transcriber.

The **Council** which *Festus* conferred with. *Act.* 25. 12. It was the *Jewish* Council or *Sanhedrim*, (says S. *Chrysost.* together with others) or those of them that were then present. But the Word here used is not συνέδριον (the usual Word for the *Jewish* Council) but συμβούλιον, by the *Æthiop.* rendred, *His Counsellours*; by the *Syr. The Sons of his Council.* Add hereto that we are told that the Judges used to have some to assist them, or with whom they might consult as occasion was, so that those may be they who are here called the Council. That passage in *Cicero pro P. Quintio*, *Quæso C. Aquili vosque qui estis in consilio*, may help to explain this.

Agrippa the Younger. *Act. c.* 25. and *c.* 26. He was the Son of *Herod Agrippa* abovementioned. S. *Chrysost.* saith, that he had also the Name of *Herod*, as his Father had before him. He removed *Ananus* from the High-Priests Office, because he had called a Council, and sentenced S. *James* and others to be stoned.

Bernice. *Act.* 25. 13. 26. 30. She was the Sister both of *Agrippa* the younger, and of *Drusilla* beforementioned. Yet S. *Chrysost.* seems to call her *Agrippa*'s Wife, (ἡ γυνὴ αὐτοῦ συναικάσα) and inclined to think that she also was desirous of hearing S. *Paul*. The great Pomp of which S. *Luke* speaks, hath reminded some of the Diamond on *Bernice*'s finger, mentioned by *Juvenal. Sat.* 6. There is mention of her in *Tacit. Hist. l.* 2. in *Josephus* often, and in *Gorionides*. Some have taken *Bernice* in the *Acts* to be a Man's Name, which to me is matter of admiration.

Julius, *Act.* 27. 1. In *Dio l.* 55. and the ancient Inscription which we have in *Lipsius*'s Notes on *Tacitus*, both the second and the eighth Legion have the Name of *Augusta*, it is probable that the *Augustan* Band, of which *Julius* was Centurion, belonged to one of those Legions. The *Milites Augustales in Dio l.* 61. and the *Equites Augustani in Tacit. Annal. l.* 14. were perhaps called so upon some other account, and did not belong to those Legions. The MS. *Alex. in Act.* 27. 3. hath *Julianus* instead of *Julius*.

According to *Dorotheus*, Eraſtus was Steward of the Church of *Jeruſalem*, afterward Biſhop of *Paneas*; and Ebal-mon was Biſhop of *Gaza*.

Apollos with Twelve more. *Act.* 18. 25. 19. 1. S. *Auguſt. de unic. Bapt. c.* 7. alledges, ſome who thought that the Twelve Perſons lyed in ſaying that they were Baptized into *John*'s Baptiſm, but he himſelf was of another Mind, *Tract.* 5. *in Joan.* and *de Bapt. l.* 5. *c.* 9. and ſo *Tertul. de Bapt. c.* 10. *Origen tom.* 8. *in Joan.* S. *Hieron. contr. Lucifer. Optatus l.* 5. They are by S. *Chryſoſt.* ſuppoſed to have been *Aſian Jews*, who going up to *Jeruſalem* at ſome of the Feaſts, heard the fame of *John*, and were Baptized of him. We may ſuppoſe, that *Apollos* likewiſe was Baptized by *John*, when he went up to ſome of the Feaſts.

Albinus ſucceeded *Feſtus* in the Procuratorſhip of *Judea*. All Good Men and Studious of the Law in *Jeruſalem*, were ſo diſpleaſed with *Ananus*, for Condemning S. *James* and his Fellow-Martyrs, that they not only deſired *Agrippa* to charge him to deſiſt from ſuch raſh Proceedings, but alſo acquainted *Albinus* with his preſumptuous Fact in calling a Council to Condemn S. *James* and the reſt, which they ſaid he ought not to have done without his leave. Hereupon *Albinus* Writ a ſharp and menacing Letter to *Ananus*, *Joſeph. Ant. l.* 20. *c.* 8.

Zacharias the Son of *Baruch* was ſlain by the Zealots in the midſt of the Temple, and is ſuppoſed by ſome to be the *Zacharias* mentioned S. *Matth.* 23. 35. He hath the Character, that he was a juſt, unblameable Perſon, and an Enemy to Wicked Men; ſee *Joſeph. de bel. Jud. l.* 4. *c.* 19. and *Gorionid.*

Certain of our Lord's Kindred, Nephews or Grandchildren of S. *Jude*, called the Brother of Chriſt, were accuſed to the Emperor *Domitian*, as being of the Stock of *David*, but diſmiſſed by him. Being looked upon now not only as the Lords Kinſmen, but alſo as Martyrs, (becauſe they had born Teſtimony to the Truth before *Domitian*) they had the Preſidence of Churches, and continued to the time of *Trajan*. They ſeem to have been only *two*; ſee *Euſeb. l.* 3. *c.* 20, 32. The Perſon that accuſed them to *Domitian*, is in ſome Copies of *Euſebius* called ἰκκεβάτος, in others ἰόκατος, in others ἰκόκατος, in *Nicephorus l.* 3. *c.* 10. ἀκόκατος, by *Ruffinus Revocatus*, and by ſome *Evocatus*. So that ſome think that it is not a proper Name, but that he was *Miles evocatus*. There is frequent mention of *Milites evocati* in the *Roman* Hiſtory, but *Dio* gives the beſt account of them, both what they were *l.* 45. and when they began *l.* 55. ſee alſo *l.* 48.

Simeon Biſhop of *Jeruſalem*, after S. *James* was of the number of them that ſaw and heard Chriſt, ſo *Hegeſippus ap. Euſeb. l.* 3. *c.* 32. See alſo *Euſeb. l.* 4. *c.* 22. above in *Cleopas*, and D. *Cave*.

The place to which the Chriſtians betook themſelves, when they fled out of *Jeruſalem* before the Deſtruction of it, is ſaid to have been Pella.

Sect.

Sect. 2.

ALTICUS was the Perſon to whom *Simeon* was accuſed in the time of *Trajan*. He was amazed to ſee a Man of the Age of one hundred and twenty years, endure moſt cruel Torments for many Days together. *Euſeb. l.* 3. *c.* 32.

Simeon's Accuſers, who had impleaded him as being deſcended from *David*, enquiry being made, were found to be of the Royal Line of *Judah* themſelves. *Euſeb. ibid.*

Tiberianus, Governour of *Paleſtina Prima*, writ to *Trajan*, That he was wearied out with executing the Laws againſt the Chriſtians who offered themſelves freely to Puniſhment. *Suidas in voc.* Τιβεριανός.

Simeon's Succeſſors in the Second Century according to *Euſeb.* were theſe that follow:

Juſtus the Third Biſhop of *Jeruſalem*, whom *Epiphan. Hær.* 66. calls Judas. See above in *Joſeph* called *Barſabas.*

The Fourth Zacheus. *Epiphan.* and *Nicephorus Patriarch. ap. Joſ. Scalig.* call him *Zacharias.*

The Fifth Tobias.

The Sixth Benjamin.

The Seventh John.

The Eighth Matthias. The *Martyrolog. Januar.* 30. ſaith, that he ſuffered much under *Hadrian* for the Name of Jeſus.

The Ninth Philip.

The Tenth Senecas or Seneca.

The Eleventh Juſtus.

The Twelfth Levi, or *Levis*, or *Lebes*, ſee *Nicephor. l.* 3. *c.* 25.

The Thirteenth Ephres. *Epiphan.* calls him *Kaphres. Nicephorus Patriarch. ap. Valeſ.* and the other *Nicephorus*, *Ephrem.*

The Fourteenth Joſeph, or *Joſes*, or *Joſis*, ſee *Epiphan.*

The Fifteenth Judas. All theſe were of the Circumciſion, *Euſeb. l.* 4. *c.* 5. *Epiphan. Hær.* 66. So *Sulpitius Severus l.* 2. ſays, that almoſt all the *Jews* in *Judea*, to *Hadrian's* time, joyned the obſervance of the Law, with the Profeſſion of the Faith of Chriſt. *Euſebius* could no where find how many years each of theſe Biſhops ſate, but it is certain that they continued but a ſhort time in the See, yea, perhaps *Simeon* alone held it longer than all the Thirteen that followed him.

The Sixteenth Mark, the firſt after them of the Circumciſion; for now a Church begun to be gathered in *Jeruſalem* of the Gentiles. *Euſeb. l.* 4. *c.* 6. ſee alſo *Epiphan.* and *Sulpit. Sever. l.* 2. The *Martyrol. Octob.* 22. ſays, that he dyed a Martyr.

The Seventeenth Caſſianus.

The Eighteenth Publius.

The Nineteenth Maximus.

The

The Twentieth **Julianus**, called by ſome *Julius*; ſee *Nicephor. l.* 4. *c.* 19. *in Marg.*

The Twenty firſt **Gaius**, *Euſeb. l.* 5. *c.* 12. but in *Chron.* he calls him *Gaianus*, as *Epiphanius* calls him *Gratianus*, *Nicephor. Cains.*

The Twenty ſecond **Symmachus.**

The Twenty third another **Gaius**, or *Caius.* See *Euſeb. Hiſt.* and *Chron.*

The Twenty fourth, another **Julianus.**

The Twenty fifth **Capito.** *Nicephorus Patriarch. in Joſ. Scalig.* places *Elias* between *Julianus* the Second and him.

The Twenty ſixth **Valens.** *Euſeb. l.* 5. *c.* 12. but in *Chron.* he puts two Biſhops between *Capito* and *Valens*, *viz.* **Maximus** and **Antoninus.** *Epiphan.* and *Nicephorus Patriarch.* agree with his *Chron.* but the other *Nicephor.* with the Hiſtory. The Truth is, thoſe two Biſhops ſeem to be omitted in his Hiſtory, through the Negligence of the Tranſcribers, for in that very place, *l.* 5. *c.* 12. *Euſeb.* makes *Narciſſus* the Thirtieth Biſhop in Succeſſion from the Apoſtles, and the Fifteenth from the Overthrow of the *Jews*, by *Hadrian*; whereas if theſe two be left out of the Catalogue, *Narciſſus* was not the Thirtieth, but only the Twenty eighth from the one, and only the Thirteenth from the other.

The Twenty ſeventh, or Twenty ninth **Dolichianus**, or *Dulychianus.*

The Twenty eighth, or Thirtieth **Narciſſus**, of whom hereafter.

Hegeſippus was one of thoſe that firſt ſucceeded the Apoſtles, *Euſeb. l.* 2. *c.* 23. he was near to the time of the Apoſtles, S. *Hieron. de vir. illuſtr.* He Writ in five Books the Eccleſiaſtical Hiſtory, from the Paſſion of Chriſt to his time, S. *Hieron. ibid.* There are ſeveral fragments of his Writings here and there in *Euſebius*, who *l.* 4. *c.* 22. informs us, that he alledges ſome things out of the Goſpel according to the *Hebrews*, and the *Syriack* Goſpel, and hath ſome things that relate to the *Hebrew* Dialect, whence he Collects, that he was an *Hebrew* by Birth, and converted to the Faith of Chriſt. See the *Martyrolog. April.* 7.

Juſtin Martyr was υἱὸς Πρίσκου Βακχείου *Photius Num.* 125. the Son of *Priſcus Bacchius.* He calls himſelf in his Second Apology, Ἰουστῖνος Πρίσκου τοῦ Βακχείου τοῦ ἀπὸ φλαυίας, where (ſay ſome) τοῦ plainly ſhews, that *Priſcus* and *Bacchius*, are not names of one and the ſame Perſon, but *Priſcus* was the Son of *Bacchius*, and *Juſtin* the Son of *Priſcus.* But it is not neceſſary that τοῦ ſhould refer to Πρίσκου τοῦ Βακχείου, for (as I conceive) τοῦ ἀπὸ φλαυίας denotes, the Inhabitants of *Flavia* or *Neapolis*, and the meaning is, that *Juſtin* was of them of *Neapolis.* The *Spaniſh* Annals, *ap. Vaſæum*, *An. Dom.* 140. make him the ſame with *Juſtin* the Hiſtorian, the Epitomizer of *Trogus Pompeius*, and ſo doth the *Faſciculus Temporum*; but *Vaſeus* refutes this, though it is true, that our *Juſtin*, and the Hiſtorian, were Contemporaries. *Irenæus* hath recorded two ſayings of his, one *l.* 4. *c.* 14. *that he would not have believed our Lord himſelf, if he had Preached any other God, than the Maker of the World*; the

other

other *l.* 5. *c.* 26. *that before our Lords coming,* Satan *durſt not blaſpheme God, for until that time he knew not of his own Damnation.* *Tatianus* (who calls him the moſt admirable *Juſtin*) adds a Third, wherein he compares *the Devils curing Diſeaſes, to the practice of Thieves, in helping Perſons to that which they themſelves have ſtolen.* Whereas *Euſeb. l.* 4. *c.* 18. ſpeaks of a Book of his in which he diſputes, περὶ τῆς φύσεως *de natura Dæmonum* (ſee S. *Hieron. de vir. illuſtr.*) *Suidas* inſtead thereof hath περὶ τῆς φυγῆς *of the Flight of Dæmons.* Some ſpeak of a Commentary of his on *Geneſis*, others of a Commentary upon the *Revelation*; but probably the former, is that Commentary on the *Hexemeron*, mentioned by *Anaſtaſ. Sinaita*, the latter only what he diſcourſeth of the One Thouſand years; or perhaps when *Euſeb.* ſaith of him, that he makes mention of the *Revelation*, ſome have improved that mention into a Commentary. The Tract called *Quorundam Ariſtotelicorum dogmatum everſio*, may be that which *Photius* Intitules, *Contra Primum & Secundum librum Phyſicæ auſcultationis.* *Poſſevinus* mentions a Commentary of his on *Dionyſius*'s *Eccleſ. Hierarchy*, but never ſaw it; only he found ſuch an Inſcription in ſome MS. Books. It is imputed to him as a great Error in Chronology, that he in *Dialog. cum Tryph.* makes Chriſt to have ſuffered under *Herod* the *Aſcalonite*; and ſome add that he makes his Son *Antipas*, to have been then the High-Prieſt. But the latter Imputation is wholly groundleſs, and all that *Juſtin* ſaith as to the former is, that the *Jews* ſaid it, Ἡρώδην ἐφ' ὃν ἐπαθεν Ασκαλωνίτην γεγονέναι λέγοντες. See the reſt in D. *Cave.*

Tryphon was an *Hebrew* of the Circumciſion, and fled out of *Judea* becauſe of the Wars there, (*viz.* in the Emperor *Adrian*'s time) as he himſelf told *Juſtin* in his Dialogue with him. *In init.* There is ſome Affinity between the Names *Tryphon* and *Tarphon*; alſo *Euſeb. l.* 4. *c.* 18. ſaith, that *Tryphon* was a Man of great Note amongſt the *Hebrews*, therefore ſome have thought that he was *R. Tarphon* the wealthy Prieſt, the Maſter, (ſay ſome) the Collegue, or Aſſociate (ſay others) of *R. Akiba*; ſee *R. D. Ganz.*

Narciſſus Biſhop of *Jeruſalem* was a Chief Perſon in a Synod aſſembled about the Paſchal Controverſy, *Euſ. l.* 5. *c.* 23. The Inhabitants related many Miracles wrought by him, this amongſt the reſt. In the Eaſter-Vigils it happened, that the Miniſters wanted Oyl, at which the Multitude was much grieved. *Narciſſus* ſeeing this commanded Water to be brought, over which having prayed, he bid them pour it out into the Lamps with a firm Faith in God, which they did, and found the Water changed into the Nature of Oyl; ſome of which the Brethren reſerved for a Memorial of the Miracle. Certain lewd Perſons fearing ſome ſevere cenſure from *Narciſſus*; to prevent this, accuſed him of a very heinous crime, confirming the Accuſation with grievous Oaths and Imprecations. One wiſhed that if he lied he might be burnt to aſhes, the ſecond that he might die by a cruel Diſeaſe, the third that he might be ſmitten with Blindneſs; all which befel them. A ſmall ſpark of Fire kindling in the Houſe of the firſt, conſumed it, him, and his whole Family to aſhes. The ſecond was ſeized

from

from head to foot, with a most grievous Disease. The third being alarmed with these dreadful Judgments upon the other, confessed their wicked Compact, and wept for it so much and so long, that he lost both his Eyes. In the mean time *Narcissus* much troubled at the Accusation, (though none of the Faithful believed it) had retired into Deserts, but after some years, he shewed himself again, as one risen from the Dead, and being now more admired than ever (God having vindicated his innocence so miraculously) was intreated to resume his Bishoprick, *Euseb. l. 6. c. 9, 10.* Being one hundred and sixteen years old, (not one hundred and six as *Nicephor. l. 5. c. 10.*) he saluted the *Antinoites*, and besought them to be of one Mind, *Euseb. l. 6. c. 11. Hierosolymis natalis beati Narcissi Episcopi. Martyrolog. Octob. 29.*

Theophilus was *Cornelius*'s Successor, and the third Bishop of *Cesarea*; so the *Constitut. Apost. l. 7. c. 47.* However he was Bishop there, and presided in a Synod, held about the Controversie of Easter, together with *Narcissus*, *Euseb. l. 5. c. 23.*

Sect. 3.

WHEN *Narcissus* had gone aside into the Deserts, the Neighbouring Bishops ordained **Dius**, or *Dius*, Bishop of *Jerusalem*, who held not the See long. To him succeeded **Germanion**, or *Germanio*, and to him **Gordius**, in whose time *Narcissus* appeared again after his recess, *Euseb. l. 6. c. 10.*

Alexander was a Confessor in the Persecution under the Emperor *Severus*. Being admonished by a Vision he went up to *Jerusalem*, to visit the places there, and to Pray. Coming thither he was met, and joyfully received by the chief Persons of that Church, who were also warned in a Vision to hasten out of the City, and meet the Bishop ordained of God for them. So by the Concurrence and Assistance of the Bishops of the Neighbouring Cities, they constrained him to abide with them, and to assist *Narcissus*, who by reason of his great Age, was now unable to execute the Office. *Nicephorus l. 5. c. 10.* tells of a Voice from Heaven, after they were gone out of the City to meet *Alexander*, which incouraged them to receive him as their Bishop. He Writ sundry Epistles. One to the *Antinoites*, desiring them to be of one Mind. Another to the Church of *Antioch*, Writ in Prison, in which he Congratulates their Happiness, in having *Asclepiades* for their Bishop. A third to *Origen*, in which he calls *Pantenus* and *Clemens Alexand.* his Masters and Progenitors, acknowledging how much he had profited by them. A fourth to *Demetrius*, who expressed his dislike of *Origen*'s expounding the Scriptures in the Church, when he was not in Holy Orders, but *Alexander* produced sundry Examples of those that had done the like. He and the Bishop of *Cesarea* approved themselves firm Friends to *Origen* all along, they also ordained him Presbyter, about which there was no small stir. He erected a Library

at

at *Jerusalem*. In *Decius's* Persecution, he was brought before the President at *Cesarea*, and constantly confessing the Faith, by him cast into Prison; where having now attained to a great Age, he ended his mortal Life, *Euseb. l. 6. c. 8, 11, 14, 19, 20, 23, 39.* and in *Chron.* and S. *Hieron. de vir. illustr. in Origine & Alexandro.* As to his Ordaining *Origen*, he said that he did it upon the Testimonial of *Demetrius* himself, S. *Hieron. ibid. in Alexandro.* *Alexander* sent his Letter to the Church of *Antioch*, by *Clemens* a Presbyter, upon whom he bestowed an high *Encomium*. S. *Hieron. ibid. in Clement. Alex.* thinks, that that *Clemens* was S. *Clemens Alexandrinus*, but according to *Ruffinus's* Translation of *Euseb. l. 6. c. 11.* he was a Presbyter of the Church of *Antioch*. *Sixtus Senensis* saith, that *Alexander* left behind him a Commentary on the Epistle to the *Galatians*; S. *Hieron.* also in his Preface to that Epistle, mentions an *Alexander* that was the Author of a Commentary upon it; but he calls him an old Heretick, therefore he could not be our *Alexander*. To our *Alexander*, *Clemens Alex.* dedicates his Book called *The Ecclesiastical Canon*, and *Dionysius* of *Alexandria* gave an honourable Testimony of him, *Euseb. l. 6. c. 13, 46.*

Clemens *Alexandrinus* was sometime in *Palestine*, as he himself acquaints us in *Stromat. l. 1.* The Master which he had there is supposed to have been either *Theophilus* abovementioned, or one *Theodotus*, the *Epitome* of his *Hypotyposes*, being thus inscribed, ὁκ τῆ Θεοδότε τε τῆς ἀνατολικῆς καλεμένης διδασκαλίας. See *Vales. Annot. in Euseb. l. 5. c. 11.*

Theoctistus, Bishop of *Cesarea*, had a great Veneration for *Origen*, as *Alexander* Bishop of *Jerusalem* had, joyned with *Alexander* in Ordaining him Presbyter, also in defending him against the Accusations of *Demetrius*. He was one of those that invited *Dionysius* Bishop of *Alexandria*, to a Synod held at *Antioch*, about the *Novatian* Heresie; see *Euseb. l. 6. c. 19, 23, 27, 46.*

Aphricanus, a Person of great Renown, writ an Epistle to *Origen*, touching the History of *Susanna*, another to *Aristides*, about the seeming Dissonancy of S. *Matthew*, and S. *Luke*, as to our Saviours Genealogy. He left five Volumes of Chronicles accurately composed, and was Author of the Books called Κεστοὶ, *Euseb. l. 1. c. 6, 7.* and *l. 6. c. 31.* In his Epistle to *Origen* he calls him his Son. His History or Chronicle begun at the Creation of the World, and was continued to the Empire of *Macrinus*, *Photius Num. 34.* The Κεστοὶ were written in fourteen Books says *Photius*, in twenty four says *Suidas*, *in voc.* Ἀφρικανός, but this difference might happen by the fault of the Transcribers. Whereas *Euseb. in Chron.* and S. *Hieron. de vir. illustr.* give *Aphricanus* the name of *Julius*, *Suidas* calls him ὁ σικτῶς, adding that he was a Philosopher, (whereas others call him an Historian, *Euseb. l. 1. c. 6.* and S. *Basil de Spiritu Sancto c. 29.*) and a Man of *Libya*, whereas he is generally supposed to be of *Palestine*. Some therefore have thought that it was another *Aphricanus* (not ours) that was Author of the Books inscribed Κεστοὶ, and when they

are preſt with the Authority of *Euſeb. Rhodon. Suidas, Nicephor.* l. 5. c. 21. the Κεφάλαια τῆς Θεολογίας καὶ Ἱστορίας τῶν Συναγωγῶν ap. *Joſ. Scal.* who do attribute them to yet *Antiquanus*; they ſay the ſtrong paſſage concerning the Host crept into *Euſebius*'s Copies, and they miſled all the reſt, and the truth is, it doth not appear either in *Ruffino*'s Tranſlation of *Euſebius*, or in S. *Hieron. de vir. illuſtr. Trithemius* attributes other Books to *Apollonius* beſides the above-mentioned, as, Of the Trinity of *Arabia*, Of the Circumciſion, Of the Paſſeover, and Of the Sabbath. He ſaith alſo that he erected and furniſhed a Library at *Ceſarea* at his own Charge. He undertook an Embaſſy to *Rome* about rebuilding *Emmaus*, *Euſeb. in Chron.* and S. *Hieron. de vir. illuſtr.*

Origen was ſeveral times in *Paleſtine*: if any would know what he did, or is ſaid to have ſuffered there, they may conſult D. *Cave* in his Life, §. 11, 14, 15, 16, 18, 19, 23.

Firmilianus, Biſhop of *Ceſarea* in *Cappadocia*, had that Eſteem and Reverence for *Origen* that he would come ſometimes from thence to viſit him, and would ſtay a conſiderable time that he might improve himſelf by his Society and Converſe, *Euſeb. l.* 6. *c.* 27.

Theodorus (*al. Gregorius*) and his Brother Athenodorus, were *Origen*'s Scholars at *Ceſarea* among many others, whom the Fame of ſuch a Maſter had drawn, not only from the Country adjacent, but alſo from Provinces more remote, *Euſeb. l.* 6. *c.* 30. See the reſt in D. *Cave* in the Life of S. *Greg. Thaumaturgus*.

Another Theodorus is reckoned among *Origen*'s Scholars, by *Nicephor. l.* 5. *c.* 20. of whom he ſays, *In Paleſtina cum magna gloria ſacerdotio functus eſt.*

Protectatus was a Presbyter of *Ceſarea*, and a Glorious Confeſſor in the Perſecution by *Maximinus*, in which he ſuffered no ſmall Affliction. *Origen* dedicated his Book of Martyrdom to him, and *Ambroſe*, *Euſeb. l.* 6. *c.* 28. See *Origen exhort. ad Martyr.*

Herais, a Noble Virgin, is ſaid to have obtained the Crown of Martyrdom at *Ceſarea* under *Decius*, being, after ſhe had with much Chriſtian courage endured ſundry ſorts of Torment, at laſt beheaded. Some ſtoried that they ſaw her Soul fly up to Heaven in the ſhape of a Dove, *Martyrolog. Oſtob.* 8. and *Volaterran. l.* 19. who ſays, that ſhe was but twelve years old.

Chriſtophorus the Martyr mentioned by *Nicephor. l.* 5. *c.* 27. is ſaid by *Volaterran. l.* 14. to have been *genere Judæus, natione Chananæus*.

Narcabanes, or as *Epiphan. Hær.* 66. calls him *Narcebanus*, was Biſhop of *Jeruſalem* next after *Alexander*, *Euſeb. l.* 6. *c.* 39. and *l.* 7. *c.* 5. and *in Chron.*

Paſicus, Ptolemy, and Alexander, blaming themſelves for their ſloth, in not ſtriving for the Crown of Martyrdom, repaired to the Preſident of *Ceſarea*, and confeſſing themſelves Chriſtians, were ſentenced by him to be devoured with Wild Beaſts, *Euſeb. l.* 7. *c.* 12.

Domnus

Domnus succeeded *Theotistus* in the See of *Cesarea*, *Euseb. l. 7. c. 14.*

Theotecnus followed *Domnus*, and governed the Church with great Care and Diligence. He had been *Origen's* Scholar, and was present at a Synod at *Antioch*, against *Paulus Samosatenus*. He Ordained *Anatolius* Bishop, designing him for his Successor, *Euseb. l. 7. c. 14, 28.*

Anatolius did not succeed *Theotecnus* as was designed, yet for some time he governed the Church of *Cesarea* together with him, *Euseb. l. 7. c. 32.*

Hymeræus was Bishop of *Jerusalem* after *Mazabanes*, and present at a Synod held at *Antioch*, against *Paulus Samosatenus*, *Euseb. l. 7. c. 28. Nicephorus l. 5. c. 26.* says, that he was of a very great Age.

Marinus, a Person rich and well descended, being to be advanced to a Military Dignity called the *Vine*, or to the place of a *Centurion*, another steps forth and objecteth, that by the Ancient Laws he was incapable of that Dignity, being a Christian, and not sacrificing to the Emperors. Being examined by the President whether he was so, and confessing it, he hath only the space of three Hours granted to deliberate. When he came forth from the President, *Theotecnus* beforementioned took him by the hand, lead him into the Church, and having brought him into the Chancel, after other discourses, shewed him the Sword that hung by his side, laying the New Testament over against it, and bid him chuse whether of them he would. *Marinus* forthwith takes up the Testament, whereupon *Theotecnus* said to him, *Hold fast then, cleave firmly to God, and thou shalt enjoy the things that thou desirest.* So having received the Bishops solemn Benediction, and the time allowed for deliberating being expired, he is called again to the Bar, and there manifested that undaunted Courage and firm Resolution, that he was sentenced to be beheaded, and the Sentence was accordingly executed, *Euseb. l. 7. c. 15.* *Ruffinus* makes *Marinus* to have been a Citizen of *Jerusalem*. Of the *Vine*, see *Lucan. l. 6.*

Asyrius a *Roman* Senator, very dear to the Emperors, rich as well as noble, being present when *Marinus* was beheaded, laid his Body (being decently bound up) upon his Shoulders, and interr'd it very honourably. Several things are related of him; This amongst the rest: Near *Cesarea Philippi* or *Paneas*, is the Hill *Panius*, at the Foot whereof are certain Fountains which are the Original of the River *Jordan*. Here the Inhabitants on a solemn Day offered Sacrifice, which being cast into those Waters, by some diabolical Art never appeared afterward. *Asyrius* being present at the offering the Sacrifice, and pitying the deluded People (who looked upon its Disappearing as a notable Miracle) with Eyes lifted up, pray'd to God through Christ, that he would rebuke Satan, and restrain him from seducing men. Which done, the Sacrifice is said to have floated on the top of the Water, *Euseb. l. 7. c. 17.* *Ruffinus* saith that *Asyrius* was himself a Martyr.

Acbaius or *Achæus* was the President that condemned *Marinus*. Some Question there is, whether when *Euseb. l. 7, c. 15,* saith Ἀχαιὸς ὅτῳ ἦν, we

we are to take Ἀχαιὸς to be the President's proper Name, or the Name of his Country. Of his Country we must say, if we with some render the Words thus, *Achivus hic erat princeps.* But when we consider that Ἀχαιὸς was a proper Name, as well as a common, (we may instance in that Ἀχαιὸς of whom *Polybius* speaks so much, *l.* 5. and 8.) we may perhaps incline to think, that it was his proper Name.

FINIS.

ERRATA.

PAg. 9. lin. 4. for 6. r. 69. l. 13. for 3. 17. r. 2. 17. l. 35. for 31. 6. r. 3. 6. l. 44. r. *Hebraum.* p. 5. l. 40. r. *Sibbe.* p. 6. l. 12. r. Ἐφραὶμ. p. 7. l. 1. for 10. 2. r. 10. 2. p. 9. l. 16. r. Ἐν Σφραγῖδι. l. 30. for 10. 2. r. 10. 2. l. 44. for 10. 11. r. 10. 11. p. 12. l. 14. r. יְהוֹשֻׁעַ or יְשׁוּעַ l. 16. r. יְהוֹשֻׁעַ p. 13. l. ult. r. יְהוֹשֻׁעַ. p. 24. l. 29. r. יְהוֹשׁ. p. 16. l. 36. r. *Tushiah.* p. 25. l. 8. r. *Penna* p. 26. l. 16. r. *Ennofo* p. 30. l. 9. r. *Baptif.* l. 33. r. *Ita.* p. 31. l. 24. dele years. p. 32. l. 4. r. *Pachymeres.* l. 21. r. and *Alanus* call. p. 34. l. 11. r. *Aufil.* p. 35. l. 13. r. *Lo de paſſ. Dom.* l. 14. r. *Magnus.* p. 37. l. 7. r. *was.* p. 39. l. 18. r. Ἀμφίκτυονες l. 28. r. יְהוֹשֻׁעַ p. 42. l. 6. for 70. r. 72. p. 57. l. 41. r. they did not. p. 58. l. 2. for 21. r. 24. l. 11. r. sun. l. 15. r. Ἀναγκαῖοι. p. 59. l. 12. r. credit. l. 20. r. tell. p. 61. l. 2. dele *qu.* l. 24. r. Ἐγγαστρίμυθοι and Ἐγγαστρίμυθοι. p. 64. l. 38. dele 4. p. 69. l. 39. r. l. l. 40. r. יְהוֹשֻׁעַ. p. 72. l. 29. for 2. r. 20.

As for other faults either in Pointing or Spelling, which are less material, the Reader is desired to excuse them.